# DIDACTICS.

# DIDACTICS:

## SOCIAL, LITERARY, AND POLITICAL.

BY ROBERT WALSH.

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Endeavour, without intermission, and with what good aid soever, to think justly, act uprightly, and live usefully. For the accomplishment of those great ends of rational being—which constitute, in fact, the main securities of worldly happiness—are indispensable a religious conscience, an enlightened judgment, a firm character, an active spirit, and the habit of cautious discrimination.

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IN TWO VOLUMES.

VOL. I.

PHILADELPHIA.

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TO

# J. K. MITCHELL, A. B. M. D.

PROFESSOR OF CHEMISTRY APPLIED TO THE ARTS, IN THE FRANKLIN INSTITUTE, LECTURER ON MEDICAL CHEMISTRY IN THE PHILADELPHIA MEDICAL INSTITUTE, &c. &c.

MY DEAR SIR,

What is new of the present volumes was dictated, and what already extant, combined and arranged, in the three first weeks of a severe illness which began with the present year, and during which you officiated in the double capacity of friend and physician, with characteristic kindness and ability. As you were the only *extern* whose presence and conversation the debility of my nerves permitted me to enjoy, and as your cordial solicitude rendered your visits frequent, to my great satisfaction and relief, you are connected intimately in my memory with all the intellectual exercise I was able to take. This association prompts me naturally and irresistibly to dedicate these volumes to you—not as a tribute of intrinsic and peculiar price, but as a memento of our intercourse, and some testimony, however inadequate, of

the impressions of esteem and gratitude which that intercourse and a long antecedent acquaintance have left upon my mind and heart.

A formal dedication usually implies an assumption of importance for the work: in this case it is nothing more than a convenient mode of proclaiming regard for merit and service; and it is quite suitably addressed to you, who have not merely mastered the sciences subsidiary to your profession, but cultivated Letters with taste and success. The maturation of such faculties, acquirements and dispositions, as those which you already possess before you have reached the middle age, cannot fail to assure a most valuable harvest to society and to yourself.

Ever faithfully, yours,

R. W.

Philadelphia, February 2d, 1836

# ADVERTISEMENT.

In the month of December last, the respectable publishers of this book expressed to me a flattering opinion of the articles of practical sentiment and literary reference, which they had from time to time, seen from my pen. They expressed, also, their belief that a selection of them, forming a portable volume or two, would be both useful and acceptable to the country. I readily undertook the task; and task I may well call the particular survey of a fund, which I found at least quintuple what was required for the immediate purpose. The materials which have been collected for the whole series of Didactics, date since 1810 to the present time, and are scattered over a quantity of inedited manuscript, a multitude of articles written for reviews, several pamphlets, and the files of a daily newspaper for fifteen years.

The juxtaposition under one general head, which has been made in various instances in the present volumes, of paragraphs relating to that head, that were before altogether separate, must give additional force and some degree of novelty to the whole. The coherence is sufficient, and the occasional repetition of topics, presented however under different aspects, favourable for my chief purpose.

To be made to think and learn without refreshment for the story appetite, is too great a hardship for some people. Therefore, and in order to relieve the austerity of so many solemn

homilies as these volumes may be thought to contain, I have deemed it well to insert some narratives, and theatrical criticisms—contributions from me to public journals at different times—and illustrative cases, such as those of Caroline of England, Fauntleroy, and others.

Every intelligent reader will perceive that most of the distinct Titles, and not a few of the paragraphs of the Miscellanies are properly and profitably expansive far beyond the dimensions which they have in this publication. To many belong chapters, and to some, volumes, &c. I should have developed and extended them accordingly, if I could have indulged my inclination and studies. I derive consolation from the idea, that the German homœopathy in Medicine is applicable in moral science. There are temperaments to which moral instruction can be administered in small doses alone.

It is a literary and moral service to the American youth, to attract their attention to standard writers of the old school. This is one of my motives for frequent citations; and in my choice of passages for illustrating or enforcing my text, I have always preferred such as appeared to me of intrinsic utility or instructive in themselves. The spirit of pedantry and the ostentation of reading might be indulged in a more imposing way, with a true parade of erudition; but my desire and aim are wholly distinct from all this artifice. Most of the contents relate to American opinions and concerns which yet widely obtain, and to which therefore constant heed is due.

My Political budget is greatly the most copious; it comprises views of essential Republicanism, the Constitution of the Union, the administration of the General Government by the Executive and Congress; the relation of the several States to that Government and to each other, the advantages and abuses of our politi-

cal system generally, &c. &c. Party politics are altogether excluded.

Sound principles and pure affections are the very sap of both public and private weal: a diffusion or confirmation of them is what I chiefly desire.

An additional apology for this work is, that the number of American readers who have not seen this portion of it heretofore in print, must be relatively very great, and that not a few of those who have read it, have either forgotten the text or may prefer to possess it again in this form. The term *social* is used in the title-page on account of its latitude, and as comprehending *moral*

In case this, the first selection, should win that degree of favour which the publishers anticipate, it may be followed by others of greater variety and scope in the topics, and possibly more worthy of attention and success, by general interest and value But a small share comparatively of the Literary and Political Didactics has been used on the present occasion They are reserved for a future opportunity

To conclude the present collection is the friendly venture of the Publishers I remain safe and content with the knowledge that it cannot do harm to the reader, that it includes nothing sinister, personal, sectarian, feigned, or malevolent in any direction

R W.

*February*, 1836

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# DIDACTICS.

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## HAPPINESS.

A CORRESPONDENT with the signature *Eudoxia* asks us to write on *Happiness*, for her edification. This, indeed, is a very extensive subject, embracing the widest range, the most complex qualities and the manifold varieties of the human character and situation. No other topic has been so often and so elaborately and copiously treated. Varro, the learned Roman, reckoned three hundred opinions or systems about it; how many have been published since his era, we are not bold enough to conjecture. Moreover, there is none concerning which the definitions of metaphysicians and the lessons of moralists have left fewer distinct and salutary traces upon the minds of inquirers. It is a question to which the doctrine of mental idiosyncrasy is applicable in the utmost latitude, and that of peculiarity of bodily temperament also, though not in the same degree. Doubtless, external circumstances, beyond the control of individuals, influence more or less the lot of each in this respect; but, for the most part, we are, so far, artificers or

arbiters of our own destinies;—the quantum and the quality of our own enjoyments depend upon the discipline of our minds and hearts, the restraint or indulgence of passions and humours, the enlargement of sympathies and the formation of habits. We are responsible for them, as we are for the exercise of our will and the improvement of our reason.

Some persons seem to be extraordinary proficients in the art of tormenting *themselves* and perverting their means of happiness. For unfelt imaginations, as Shakspeare says, they feel a world of restless cares;—instead of allowing their hearts to kindle and dilate at every good opportunity, they check their pleasurable sensibilities, and resolve the whole scene of human existence into one of present or future ill. For them, the sun never shines with pure brightness; the face of nature is never wholly without frowns and clouds; the sounds of youthful or social gladness always carry a sub-dissonance; health smacks of disease; friendship, of selfishness; confidence, of treachery; hope, of disappointment, —all supposed good, of some correlative misery. They incessantly repine at inevitable ills; obstinately pursue unattainable or worthless objects; rarely "wipe away the tears of useless sorrow:"—they are enemies of all illusions except such as cast shadows on every side, resembling thus the man described by Petrarch, who preferred the croaking of frogs to the singing of nightingales. There are people who would sacrifice certain and high gratification to caprice, or mere listlessness, or the equivocal pleasure of pouting; who, if any circumstance to which they attached interest or importance were wanting, in the midst of many and superior sources of delight, would sorely fret, and disregard the whole. The habit of extreme timidity is the bane of others; arresting

them in all the paths and before all the fountains of true prosperity, and operating like the punishment of Tantalus or of Ixion. Irresolution; false shame; a morbid apprehension of the sneers of the malicious or the judgments of the foolish; selfish caution; fastidious delicacy; systematic punctiliousness—are among the causes of miscarriage in secret and sound inclinations,—of the triumph of enemies and the disappointment of friends. The substance of life is thus relinquished by many for mere forms or phantasms.

If our correspondent's case falls under any one of the descriptions we have mentioned, the indication of them may be serviceable. We can recommend to her a better philosophy,—that of Aristippus as expounded by Barthélemi, or of Horace in Dryden's admirable paraphrase of the twenty-ninth Ode of the first Book. Past enjoyments, —we mean, of course, the innocent and refined,—mellow the present and the future. The harvest of the day is to be industriously reaped—to be turned to the largest account, precisely because of the possible adversities of the morrow. It is an obvious solecism to say—"I will not admit entertainment now, as I must or may be sad hereafter. The atmosphere is pure and mild, the walks are dry, the fields are green, but I will not go forth to strengthen and refresh my frame and enliven my spirits, for inclement weather may soon come and oblige me to remain within doors." The Almighty dispenser of good has granted the means of delight, physical and moral, in order that they may be improved. It was not idly that he made us capable of relishing the elegant refinements and tender blandishments which distinguish social and domestic intercourse, or that he has hidden from us the "dark decrees" of fate. He has mingled with our moral constitutions exquisite chords which respond to external

vibrations; occult harmonies or echoes which are roused by what is magnetic or symphonious without—by the sublime, the beautiful, the graceful, the symmetrical—by the nobler qualities and the softer affections of the soul, the powers and attainments of the intellect, the properties and achievements of the fine arts. Happiness is to be measured by the sum or frequency of grateful emotions under harmless excitement; and such emotions, stronger or gentler, purify, liberalize, and exalt the character. Whatever exercises without fatiguing the mind or body, is pleasurable;—we are endowed with a variety of faculties and tastes, all of which, when properly employed, contribute to the zest and usefulness of our being.

The pleasures of sense are not to be rejected, but they must be temperately used, and in every noted theory of happiness, they rank below those of the mind, as the latter are postponed to the affections of the heart. More value is to be set on benevolent qualities than intellectual powers, and still higher on each than on any physical qualities or graces. We might remind our fair correspondent, (supposing her to be very handsome) of the lines of Pope—

"But, madam, if the fates withstand, and you
Are destin'd Hymen's willing victim too;
Trust not too much your now resistless charms,
Those, age or sickness, soon or late disarms:
*Good humour* only teaches charms to last,
Still makes new conquests and maintains the past;
Love, rais'd on Beauty, will like that decay,
Our hearts may bear its slender chain a day;
As flow'ry bands in wantonness are worn,
A morning's pleasure and at evening torn;
This binds in ties more easy, yet more strong,
The willing heart, and only holds it long."

The finest sallies of wit, the most vivid flashes of genius, are not equal to generous sentiments and noble deeds. All *excess* reacts injuriously—all violent action impairs or destroys our organs. Remorse, self-contempt, constant chagrin or solicitude, attend the turbulent and the mean passions. Fury, cupidity, parsimony, sensuality, malignity, are condemned to comparative wretchedness. It has been well remarked, that corporal pleasures have scarcely any duration, but what they borrow from a temporary want, and that when they extend beyond the supply of it, they become principles of pain. Those of the intellect and heart are much better adapted to fill up the void of existence, since they never cloy nor fail. The Stoics placed perfect happiness in *virtue*, though divested of every common good—the sect of Epicureans esteemed virtue only as a handmaid to pleasure, but even they held it to be indispensable in that respect. Virtue consists not in creed but conduct—in strict morals, beneficent exertion, the exercise of the charities, the culture of the faculties. Our duties to the Creator, to our fellow-creatures and to ourselves, may be easily discovered by studying our relations towards Him and them, and the energies and sympathies with which we are endued. Resolute performance of duties produces a good *conscience*—the sure basis and essential requisite for happiness. Every design or measure should be examined or adopted, not for its immediate effect—for the temporary gratification of any taste or faculty—but with a view to solid merit and comfort for the average or entire period of existence.

The pre-eminence of the domestic and social affections restores the balance between the rich and other classes, the learned and the unlearned. In the mechanical orders and the mass of "operatives," there is, perhaps, more re-

ciprocal kindness, more real generosity, than in the professions and among the great of whatever description. The condition of the former begets mutual exigencies, which oftener exercise the instincts of the heart;—they have fewer factitious wants; they indulge less unavailing concern for the future; they rarely place their happiness in things beyond their reach, or adopt employments or pursue ends unsuitable to their talents and situation. Their toils give them stout limbs, keen appetite, good digestion and sound sleep. Their recreation has the utmost relish and vivacity. The significative French phrase, *le superflu, chose très nécessaire,* applies not to them, but to the elevated and opulent, whose insatiable desires spring, in good part, from the fancy, and whose luxury and ostentation render them relatively necessitous. In our country, the traders and artisans, and the agriculturists of every degree, possess means of happiness more various and fertile than the same classes enjoy elsewhere. The great majority of them are better educated and informed, and more comfortable in their households, with intervals of leisure, love and pride of country, public spirit, consciousness of private and public importance, and scope for their own enrichment and the advancement of their children.

Observers of our species have remarked that almost every person of an envious or mischievous disposition, is of a gloomy and fretful cast; and on the other hand that the benevolent are generally cheerful or placid. It is better to imagine all around us angels, than to be suspicious and distrustful;—better to be occasionally deceived, than to be ever on the apprehensive watch. He who hates, dislikes, or fears many, must suffer some painful attrition, some irksome spectacle, wherever he appears. Elaborate selfishness is fruitful of vexatious disappointments, and

excludes the sweetest enjoyments. Nothing is more delightful than the consciousness of being beloved; and this it does not admit. It is universally detected and disesteemed. Happiness is in great part reflex—rayed back from the objects to whom we afford it, or whose welfare we promote. A single or insulated life lacks this emanation, and commonly induces selfishness.

Moral courage meets all the chances of good or ill; multiplies ties of love, friendship, and duty; and finds its reward in a balance of felicity. What Lord Bacon has said of the conjugal union is true of every other intimate relation—it halves griefs and doubles joys. Entire, mutual confidence, dependence, and interest, form the climax of earthly beatitude. The pleasure of consanguinity, in its different forms, are greater, on the whole, than its pains;—so of the close affinities,—of patriotism and philanthropy, in their various labours. Wisdom teaches the multiplication of sources of rational delight and solace, in the widest extent. Thus, it is of signal advantage to possess a discriminating fondness for letters and the fine arts. Science and letters are inexhaustible—a perpetual feast, of endless variety—a sure refuge against all the ordinary follies and distresses. Those who are not conversant with literature, know not how much they lose—how many worlds superior to our own are visited, inhabited, as it were, by true votaries. The study of ethics, as this subject is formally treated, or incidentally found in books, would alone compensate for the absence of sensual gratification. Enthusiasm, the opposite of selfishness, disembodies— spiritualizes—kindles into rapture—occasions emotions of triple depth and intenseness, which dignify and strengthen the whole moral frame, and rouse and brace the spirit to the noblest purposes and firmest perseverance. Every innoxious preventive of

*satiety* and *ennui* may be classed with the chief blessings. The poet Delille, in enumerating the vices or scourges of Paris, did not exaggerate when he wrote—

> "Là, sombre et dédaignant les plaisirs légitimes
> Le *dégout* mène au vice, et *l'ennui* veut des crimes."

There are two special agents of happiness or misery—Imagination and Religion—which would require, each, a copious dissertation, to be traced in their decisive influences. The magnificent poem of Akenside on the Pleasures of the Imagination illustrates the richness and beauty of this topic. With regard to Religion, it has at all times and everywhere, affected the secular state of man in nearly as great an extent, as it is believed to control his destinies after death. No community, no individual, can dispense with religion. All must extend their hopes and fears beyond the limits of the visible world, and endeavour to reconcile the interests of the present with those of the future life. Adam Smith, in a work which may be said to contain all the practical and moral philosophy of reason,—his Theory of Moral Sentiments—well observes—"Our mortal happiness is on many occasions dependent upon the humble expectation of an existence to come; an expectation deeply rooted in human nature; which can alone support its lofty ideas of its own dignity; can alone illumine the dreary prospect of its continually approaching mortality, and maintain its cheerfulness under all the heaviest calamities to which, from the disorders of this life, it may sometimes be exposed." The true "theory of agreeable sensations," and natural theology yield the same maxims, and furnish the same solutions of the problems in this subject; but calamities befall us for which we can be consoled and in-

demnified by positive and revealed religion alone. *Christ's Christianity* teaches all moral excellence, and parries every evil. Piety, the practical and speculative combined, defies every form of injustice and misfortune; while it admits that diversified fruition on which we have touched. It may be sincere without harshness, earnest without gloominess, orthodox yet tolerant. Bigotry, superstition, pharisaical arrogance, an undue disquietude about salvation, a panic terror of death and judgment, are perversions of gospel truth and charity, which inflict the usual consequences of infirmity and extravagance.

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## FEMALE TRAINING.

"EVADNE" now requests our ideas on *Female Education*—a subject only less ample than that of Happiness which we ventured to treat in a rapid and desultory way. The present theme does not refer merely to the common tuition in the schools; to French, dancing, and embroidery: it embraces, or should embrace, the whole care and training of the body and the mind, morals and manners: It means the preparation of the sex for other scenes and efforts than those of drawing and ball rooms, the theatre and the promenade: It looks to domestic duties and enjoyments;—to adversity, not less than prosperity; —to the relations of daughter, spouse, mother, housewife: besides determining the welfare of the individuals, it involves some of the dearest interests of society:— good, it is the greatest benefit which a parent can confer; bad, it is a curse, or a constant impediment to true respectability and comfort.

We do not altogether concur with the writers who

think that education should, universally, be adapted to the existing social condition;—for, when carried beyond, it may serve to refine that condition in a material degree. The state of things, as yet, in our republic, would seem to exact in general only clever and upright men of business, and notable, amiable, and virtuous women; but wealth, leisure, and luxury increase, and we need a higher standard in the improvement of the intellect, and in external accomplishments; so that the use of them may be more salutary and elegant, and the force of example beneficially operative. Still, our general circumstances,—the modicity of fortunes, the comparative humility and narrowness of ideas, the liability to reverses, the necessary immediate supervision or agency in household affairs, the nature of our political institutions and social order—must be allowed considerable influence in the system of American female education, further modified, like every other, by position and prospects, by residence in town or country, the possession of rank or opulence, and so forth. The peculiarities of the temperament, mental and bodily, of females, and their special destination, require a course of instruction and discipline from the earliest period, materially different from that which is proper for boys. It is not always that this distinction is observed as early and as minutely as it should be, for the developement and preservation, not alone of the higher faculties and separate aptitudes, but of the petty morals and numberless delicacies and graces which mark and adorn the female character.

Characteristic health, morals and manners, may be pronounced the primary objects in the management of girls. It is a subtile and fine remark of Montesquieu, in one of his occasional essays, that complexional modesty is

the source of much of what we deem feminine grace. "Comme les femmes ont tout à defendre, elles ont tout à cacher: la moindre parole, le moindre geste, tout ce qui, sans choquer le premier devoir, se montre en elles, tout ce qui se met en liberté, devient une grâce; et telle est la sagesse de la nature, que ce qui ne seroit rien sans la loi de la pudeur, devient d'un prix infini depuis cette heureuse loi, qui fait le bonheur de l'univers." The acceptation of the word *effeminacy* illustrates the common sense of that difference which ought to obtain in the bodily qualities and habits of the two sexes. Neither muscular robustness, iron nerves, nor even the speed of Atalanta without her avidity, or the hunting powers and spirit of "the chaste-eyed queen" are desirable: but, on the other hand, security of constitution, full developement of the frame, all the cares which improve the natural attractions of the person while they exclude pain and languor, deserve to be constantly studied. The writers on the *physical education* of our species have not neglected to indicate the means of preserving the female temperament with the advantages of health and the beauties of form. We are not advocates of the *Callisthenic* scheme:—give nature due scope and she will prompt to exercises sufficient for that important purpose. Too many of the spare, undeveloped, pallid, valetudinary figures which we meet, have been made such by bandages and lacings, by sedentary indulgences, contracted postures, dread of the open air, slight clothing in severe weather, or fashionable vigils.

The poet describes cheerfulness as "the nymph of *healthiest* hue:" the want of health occasioned by injudicious training, produces those disorders of the mind, the hypochondriacal ills to which females are held particularly subject—rendering existence, in some cases, but a

succession of vapours, whims, pets, and morbid sensations. Men have more opportunities of counteracting such distemperature; they find remedies or palliatives, in the exigencies of business, the contentions of the world, the absorption of science or letters, convivial entertainments and athletic sports. Both sexes derive advantage from varying their modes of acquiring competent strength and agility. The wood-sawyer was not altogether absurd, who, being employed all day in his trade, complained to Dr. Rush that his health suffered for want of exercise. As to the extreme of hardening girls by every kind of exposure and effort, which is recommended in some theories, and practised in some institutions, that appears to us full of danger—unnecessary and incongruent. Czar Peter compelled a number of the sailors in his service to make their children drink sea-water, from the idea that they might be accustomed to anything; but many of them died under the experiment. There would not be more wisdom or success in the attempt to render impassable females born in the easy classes of our community.

Happily, the age has gone by when ladies were restricted to the smallest quantity of food, as a rule of good or high breeding. They can now, even before strangers, consume enough to satisfy the demands of refined appetite and vivacious health. The nicest temperance, however, befits them most; and in all stages of their being, there is a diet which belongs to their conformation and seems appropriate to their character. We scarcely venture to mention in any reference to them, the vices of great excess in eating and drinking. The crime of parricide was omitted in some of the ancient codes, as too enormous to be presumed, or too hideous to be specified.

We might, for the same reason, abstain from noticing gluttony and inebriety, which are alike rare and odious among American females, and would be incalculably more detrimental than to the other sex. Skill and judgment in providing luxurious fare, are more esteemed than a very keen solicitude or strong fondness for it, on the part of our divinities.

The French often repeat, and still oftener have occasion to feel the line of La Fontaine—

*Et la grace plus belle encor que la beauté.*

*Grace* is the effect of combined bodily and mental qualities,—it may be acquired in part, as a healthful constitution, by the exercises of walking, dancing, riding; it is of value superior to that of the fairest skin or the most regular features. In the ancient mythology, Venus never appears unattended by the three goddesses—the *Charities*—whose respective names indicate their charming attributes, whose functions and pleasures convey a various and refined lesson, to whom the Greeks consecrated the *Spring* as their season, who were invoked in every scene of social delight, and presided over benefits, concord, joy, and even eloquence and wisdom. They were sometimes represented in the midst of the ugliest statues; occasionally concealed in them; and imagined to communicate a secret, magnetic attraction to any exterior however ungainly in itself. This exquisite and instructive fiction, the most precious perhaps of the fine allegories of the Grecian mythology, will be studied by those of our female readers, who would dwell on the objects, for which attention should be paid to their persons and movements. Mere *beauty* wins not half as many triumphs as *grace*; in the annals of love, it is not the very handsome that have excited the most passionate and permanent

attachment; nor is it at any time the most elaborate attire which exhibits the form and face to most advantage, or raises most admiration for the entire being. The emotions and sentiments with which men gaze on a pageant are feeble and transitory.

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THE SUBJECT CONTINUED.

"The main general principle with regard to *education* is eminently applicable to females;—we mean the formation of moral principles and sound affections as the first and most important care, for the benefit of the individual and all others. This maxim belongs to the fundamental doctrine that happiness depends on virtue, and especially with the sex, according to their moral constitution and their destinies in this life. What forms *their* primary interest, also immediately concerns the well-being of the other branch of the human race. In the hypothesis of an option, no man of sense, whether as a son, parent, brother or husband, could fail to value moral and domestic excellence in a female, more than any intellectual gifts or showy accomplishments. The wisdom of Solomon is not wanted to enable us to discover that "out of the heart are the issues of life and death." Our American existence, in the great plurality of instances, is plain and recluse; it is still far different in its modes, exigencies and pleasures, from the career of fashion and aristocracy in Europe. The *haut ton* of that quarter of the globe, would call it *bourgeois*, *humdrum*, and smile contemptuously at most of the emulous pretensions, imitative efforts, and borrowed affectations, which the progress of equivocal refinement or the spirit of dissipation has engendered or might produce. Of American ladies, the number

is very small who can be exempt from family offices; who have not to undergo "a succession of petty trials and a round of obscure duties," and to whom household relations do not necessarily constitute the principal source of pleasure or discomfort. For them, it is almost indispensable to learn to win general esteem and secure private attachment, to shine in economical details; "to be happy without witnesses and content without panegyrists." Their unavoidable sphere is *home*, and to that it is as positively expedient as it is abstractly proper, to adapt their sentiments, knowledge, and general tone and cast of character

Moral instruction and discipline should be as early as possible;—the heart is to be imbued while it is most soft and susceptible, so that the tincture or impress may be thorough, and suitable principles and dispositions make part of the original texture. The lesson in Pope's proverbial line—"Just as the twig is bent," &c. had been fully conveyed by Dryden in these verses:—

"The babe had all that infant care beguiles,
And early knew his mother in her smiles:
But when dilated organs let in day
To the young soul, and gave it room to play,
At his first aptness, the maternal love
Those rudiments of reason did improve,
The tender age was pliant to command,
Like wax it yielded to the forming hand:
True to th' artificer, the labour'd mind
With ease was pious, generous, just, and kind;
Soft for impression, from the first prepar'd
Till virtue from long exercise grew hard,
With every act confirm'd, and made at last
So durable as not to be effac'd,
It turn'd to habit, and, from vices free,
Goodness resolv'd into necessity."

To us, it is certain that *religion* is the best scheme or fountain of such instruction, and Christianity the best

code or text. The Scriptures abound with precepts and examples, peculiar lessons and consolations, for the female sex, in every situation, which we should be glad to see culled, connected and illustrated with due zeal and ingenuity by some liberal and discriminating hand. A part of them could be introduced at the very dawn of reason, and so interspersed that they would penetrate and take root in every lobe. If the observation must be deemed trite, it is not the less true—that early religious impressions can scarcely ever be obliterated:—they remain in the midst of the strongest temptations and most dangerous illusions, to prevent the commission of crime, and often, after long depravation, and the boldest strokes of vice, to cause sudden repentance and induce final reform. We refer to the *fear* as well as to the *love* of God, but not to fanatical terrors, ghastly images, painful observances, or ecstatic fervours. The distinguishing tenderness and the relative weakness of the female nature, render it more susceptible of the good and the evil of religious tuition:—We should rely upon the tenderness, for purer and sweeter piety;—we should dread the weakness, the vivacity of imagination, and excitability of nerves—for derogatory superstition or melancholy panic. Hence even Religion is to be taught to the sex distinctively, anatomically,—as to both mental and physical conformation, so that it may, in every case, resemble the part of *Eleonora's* merits, which Dryden celebrates thus:

"Such her devotion was, as might give rules
Of speculation to disputing schools;
And teach us equally the scales to hold
Betwixt the two extremes of hot and cold;
That pious heat may moderately prevail,
And we be warm'd, but not be scorch'd with zeal.
Business might shorten, not disturb her prayer;
Heaven had the first, if not the greater share.

*An active life long orisons forbids,*
*Yet still she pray'd, for still she pray'd by deeds.*
Her every day was sabbath; only free
From hours of prayer, for hours of charity.
Such as the Jews from servile toil releas'd,
Where works of mercy were a part of rest,
Such as blest angels exercise above,
Varied with sacred hymns and acts of love"

When Religion has been thus inculcated and tempered—when it has been embraced, not as an occasional exercise or ritual process, but a pervading and animating spirit, or determinate habit of the soul—when it does not spend itself merely in tenets, prayers, and canticles, but works in the practical duties and fruitful charities of common life—it may be regarded as the crowning and perpetual grace of the female character,—a panoply of the firmest and brightest materials—and the sure reliance of every one of our sex in what relation soever of blood or affinity. It might then be compared to the celestial element the hallowed and unremitting fire, in which the Phœnix lost and regained vitality,—into which the ancient worshippers forbade anything impure to be cast, or even a steadfast look to be directed. Piety may be cultivated with most ease and advantage by females, since they enjoy most leisure and quiet,—and at the same time, they most need a sentiment so consoling and fortifying in their state of dependence, with frames of a delicate structure and sensibilities too often exposed to disappointment and outrage

That Christianity which we have in view is not incompatible with the ordinary enjoyments and accomplishments of polished life Hannah More, the most rigid of the precisians, concedes that every kind of knowledge which appears to be the result of reflection and natural taste, sits becomingly on a woman,—that the fine arts, polite literature,

elegant society, are among the lawful and liberal and fitting recreations of the upper classes; that the time passed in refined and intellectual intercourse may be considered as among the beneficial as well as pleasant portions of existence. The moral tendencies of intellectual pursuits are universally recognized: the improvement of the mental faculties increases the moral capacity, and represses and defecates the passions. A female of enlightened judgment, elegant attainments, and social merits, adds, as such, diffusive weight to her example as a conscientious Christian, known to execute thoroughly the severer or familiar duties, and to prefer the useful to the merely agreeable employments.

It is not permitted to allude to the living instances of such excellence, but we may venture to say that we cannot touch this topic without deploring anew, the loss of that model of Christian votaries, which Philadelphia possessed in the late Mrs. Gertrude Meredith—a mother capable of fully educating her children of both sexes,—a wife serving as the efficient counsellor and partner of her husband in all his studies and cares,—a friend, anxiously reflecting, judging, feeling, acting for those whom she honoured with her regard,—a member of the fashionable world, who assembled around her the gayest circles and enlivened external entertainments, without ever losing an hour, or omitting an effort, material for the minute administration of a large family; a writer, who displayed a masculine vigour of thought and expression, and literary powers and acquisitions of uncommon value and variety; who wielded her pen without the least ambition or pride of authorship, yet with the utmost intentness and any sacrifice of self when instruction or comfort could be conveyed, however privately or remotely. She made upon us, in the whole tenor of her arduous way, and the noble

aim of her exertions, an impression like that which we received when following the sisters of the Order of Charity through some of the European hospitals; but even the angelical aspect and course of their vocation do not raise so high an idea of excellence, as we derive from the picture of a matron who has fulfilled all the destinies, and energies, and consummated the probation of the sex. The religion of the cloister may be admired, as it divorces the spirit from matter, and seems to establish a more direct and constant communion with Divine Perfection. Still, where there is the most usefulness, we must acknowledge the most dignity;—where the severest trial, the noblest triumph; where the most comprehensive and influential performance, the largest desert.

We do not mean to disparage females who cannot strictly be termed *pious*—in whom a very ardent devotional spirit is not manifest. This description embraces, perhaps, the majority of the highly estimable—such as adorn every sphere and discharge every obligation; whose affections glow on every side, and whose principles are not less sound than their demeanour is attractive and laudable. We entertain much confidence in the superiority of the original female nature, developed and improved with the usual aids, and would repeat from our own conviction what the rough and arrogant Warburton says in one of his notes to Pope's cynical and fallacious Epistle on the Characters of Women—"I believe that the sum of virtue in the female world does, from many accidental causes, far exceed the sum of virtue in the male." The simple panegyric or tribute by Ledyard is worth more, because it comprises more of the essence of justice—than all the sneers and invectives of Boileau, Pope and Young. The sentiment of *maternity* surpasses in its properties and annals, any one of the affections of the

male bosom;—female love wins the palm in like manner: we might cite the memoirs of the Baroness of Reidesdel alone, for a case of conjugal devotion for which there is no parallel on the other side: and as to filial regard and service, Pope himself must have acknowledged, if he had been generalizing when he wrote the following lines, that the spirit and the functions,—their "pensive and pathetic sweetness,"—appertained of right to the sex which he reviled.

"Me, let the tender office long engage,
To rock the cradle of reposing age,
With lenient arts extend a mother's breath,
Make languor smile, and smooth the bed of death,
Explore the thought, explain the asking eye,
And keep awhile one parent from the sky!"

Traverse the vast cemetery of Pere La Chaise at Paris, where flowers and tears are scattered on the tombs, and it is women alone that you see venting there a faithful grief, and invoking the manes of the beloved in the graves. "It is seldom," says the traveller Emerson, "that the cemeteries of the Grecian islands are visited by men; and I never remember to have entered one of them without seeing some sorrowing female seated by the green mound or marble shrine which sheltered some once-loved and still dearly cherished being, to whom she fancied she had bid already an eternal farewell,—the precepts of her religion debarring her from any hope of a re-union in another world with those on whom the portals of the tomb had closed in this." We abundantly honour the saints and the martyrs of both sexes, the heroes and heroines, recorded in history; yet, to our apprehension, there is no object in which the greatness and goodness of the Almighty are so strikingly and exquisitely displayed, as in a female endowed with the best characteristic bodily

and mental qualities, duly advanced in her reason and talents, and consecrated to the domestic and social relations with "pure-eyed Faith," and "white-handed Hope." Under no other form does either our animal or rational nature, appear to so much advantage; it is the finest ore with the least dross—an unequalled combination of earthly sympathies and graces.

Nevertheless, while we trust in a considerable degree, to the female temperament,—to innate principle, chasteness and goodness,—under the ordinary favourable influence of gentility or respectable fellowship, we must return to the idea of the great *expediency* of early and deep religious impressions and habits. In these, couches a preventive or corrective for the vanities, the follies, the extravagances, the delusions, to which females are peculiarly exposed,—for the specific maladies which befall their mental as well as physical constitution. The French poet who wrote

> "Cette fière raison dont on fait tant de bruit
> Un peu de vin la trouble, un enfant la seduit,"

touched only a small part of the agents by which our boasted reason is disordered or seduced.* That faculty is always weak against the imagination and the passions; it is strong only in proportion to the reaction of those moral energies which it teaches us to cultivate, and which are most successfully developed and applied with the aid of Religion. Uncontrolled or ill regulated *sensibility* is the cause of many of the bitterest distresses and widest obliquities of female life. A pious spirit is moored,—or its haven is always before it. If the celebrated Madame de Staël had been properly imbued during her youth, she would not have afforded, afterwards, in her conduct and feelings, as they are described by her bio-

grapher and friend, M. De Saussure, and may be traced in several of her works—that example of perpetual disquiet and general wretchedness, those inordinacies and agitations, which leave little room for envying the native splendour and occasional triumphs of her genius and science, so dashed and defeated.

Unblemished repute is all important for females;—the slightest stain extends like a leprosy;—the smallest irregularity endangers the whole character and lot. Now, one of the most efficacious principles of that self-watchfulness and restraint which are indispensable, is to be sought in a religious conscience, alert, circumspect, and resolute. Every safeguard should be prized. and chiefly that which at the same time yields a "sovereign balm" under the sad vicissitudes and afflictions, the gnawing cares and manifold anxieties, the toils, languors and eclipses, to which all are liable. It counteracts the temptations of prosperity; it blunts the stings and combats the perils of adverse fortune.—We may observe of the sex, what Mr. Burke observed of the great—"the consolations of religion are as necessary to them as its instructions. They have no privilege from personal pain and domestic sorrow. In these they are subject to pay their full contingent to the contributions levied on mortality." In fact, no system of moral education deserves the name, which does not prepare them for human life *as it is*, with its mingled good and evil, its responsibilities and its trials: for its several stages or seasons, the autumn and winter as well as the spring; and for its awful and certain close, with the transition to judgment and immortality.

When we have employed the term *Home*, it has not been exactly in the sense of the Apostle Paul's phrase, who exhorts "married women to be keepers at home;" nor in that of the Spartan female, who when asked what

she could do, replied that she knew how to stay in the house, nor even as Pope meant in the line—

"Your virtues open fairest in the shade."

By *home* we intend not merely the domestic but also the social circle—always, however, a province contradistinguished from the publicity and breadth of the scenes and objects in which men are fitly engaged. We connect great importance with the uses of social intercourse, to the refinement and delight of which the presence of females is signally conducive. They have much beneficial influence to diffuse, much innocent pleasure to enjoy, much profitable information to obtain, out of the bosom of their families. But there is a certain degree of privacy or reserve of person and name, a limitation of action and design, which seem to become them, while it ought to be, on the other hand, the ambition and endeavour of every man, who has opportunity and qualifications, to be felt and known advantageously beyond his own coterie, district or country,—to stamp himself as it were upon his nation or age, to reach a seat in one or other of the many temples of trumpet-tongued and hundred-mouthed fame.

To amuse or instruct the world by the pen, is a female privilege which has been too beneficially and brilliantly exerted, to be now questioned, or restricted further than circumstances usually operate of themselves to confine its exertion or range. Prescription, taste and nature have sanctioned this appropriation of genius and leisure. Authorship, besides, is a retired occupation, and its notoriety has something delicate and abstract, when successful and virtuous, it carries a woman, indeed, out of the h[illegible] into [illegible] conspicuousness, but she may be still aloof from false glare, rude contact, attrition, turmoil, or

strife. We scarcely dare whisper our doubts, as to the perfect congruity of female Colonization Societies, and some other public associations and enterprises, which figure in the public journals Notwithstanding, if American ladies can spare time from the complicated concerns of their households, to organize a helpmateship of this kind, we must forbear to complain, and yield full credit to the generous motive.

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## WEDDED LOVE

WE HAVE somewhere seen the doctrine that love in the state of courtship is the true beatitude of this life, and to be desired, beyond any other fond relation even for a thousand years! The writer of those opinions could not have been married, or, at least, not experienced a wedlock even commonly fortunate otherwise, his own happiness would have taught him a different and juster theory

*In the conjugal union*, love may lose some of its vivacity, it may be less vehement or rapturous and the imagination, which, during courtship, commonly feeds, as it were, on nectar and ambrosia, and sports on a bed of roses,—may become comparatively inert and sterile but the pleasures of pure, intense sentiment, and boundless, mutual confidence, and the excitements of virtuous and tender hope, are infinitely multiplied

Lord Verulam has truly said that marriage halves griefs and doubles joy. It combines, in fact, and thus fuses existence for each party, it blends and identifies souls, so as to render common to them their several susceptibilities of gratification and refinement, it creates new energies, and generous sympathies, new objects of en-

dearment and reliance; numberless reflected and reciprocated fervours of regard and respect.

But what gives it a superior character of inherent dignity and genuine enjoyment, is *the religious* essence peculiar to it; the vein of *duty* which pervades it; the consciousness of those who are suitably allied in it, that they have adopted a tie hallowed by divine sanction, and are fulfilling one of the noblest ends of existence.

The ecstacies of courtship are dashed by fears, jealousies, misapprehensions, which are unknown to wedded partners of sound minds and affectionate hearts:—With them, all is trust and security; their faith is beyond the sphere of temptation or accident; their adversity, if misfortunes come, has consolations derived from the most exalted sources; from the invisible and holy world, as well as the present chequered scene of human action.

The qualified worship of an excellent fellow-being, natural and delightful as it is, involves something more rational and elevated, when the object is a wife or husband, than when it refers to a mere mistress or lover. In the first case, it associates itself with duty, and implies an esteem the more proper and grateful as accompanied by intimate knowledge.

In proportion, however, as marriage is of a sacred and permanent nature, producing weighty obligations and liable to special and severe cares or calamities, ought it to be cautiously, and deliberately, and piously contracted. It is not to be viewed or anticipated as a merely halcyon career, rich as it often is in smiling prospects and auspicious events, and serene as it may be rendered in all that the human creature can control. A childish *penchant*, a calculation of convenience, a momentary caprice, form no

warrant for it; though they be so frequently the only incentives.

Such a bond requires matured and discriminating attachment; comprehension of its good and evil; resignation to all the chances. But he or she who has the right intelligence, feeling, and opportunity, and yet avoids it, yielding to selfishness or cowardice, sins against the designs of Providence, and loses the final rewards of courageous and successful trial.

It was a favourite remark of Lord Lyttleton, the younger, that marriage is a lottery, and that, of course, it is as preposterous to rejoice at a wedding, as it would be to exult in purchasing a ticket for the State-wheel.

According to the same questionable authority, all epithalamiums are, therefore, at least premature in their usual strain: the adventurer in the connubial scheme should ascertain that he has drawn a prize, before he indulges himself in self-gratulation or welcomes the greeting of his friends. The analogy is not, however, exact—because it is in the power of the bridal parties to determine their own fate, in a material degree. Life itself might be equally styled a lottery, looking to the diversity of its chances and the incertitude of its incidents; but it is, nevertheless, a positive blessing with well constituted minds and healthful frames. So, likewise, is marriage, which should be undertaken as life is accepted,—with stronger expectation of weal than wo:—with bright visions and cheerful resolutions; but, also, with a spirit of philosophical or Christian submission to whatever Providence may ordain in its course. The Greeks made Hymen descend from Apollo, Urania, or Calliope. This origin, from the fountain of harmony and light and the two noblest of the muses, illustrates or shadows forth the

true character of the espousals over which the garlanded god waves his never-dying torch, and sheds his celestial influence.

### EXAMPLES.

MADAME DACIER'S learning, career, and renown are generally known, and certainly for ever memorable. Her editions and translations of the most difficult Greek and Latin authors, her critical dissertations and copious notes, her Latin epistles and Greek scholia, retain no small share of authority, and are monuments of extraordinary scholarship and diligence. Her notes and many of her renderings were adopted by Pope and Colman, in the translation of Homer and Terence, and the English translations of Aristophanes have levied abundant contribution on her version and elucidations of the Greek dramatist.

The lady married a great scholar, a man of similar tastes and pursuits, with whom she lived in full harmony and affection during the *forty* years of their union. It is difficult to conceive a more exalted and delightful association, than one wherein the friendship and the congeniality were of the heart and the mind together, refined and enriched in the highest degree by the same culture. For many years they pursued their literary labours separately, or rather executed distinct tasks, with kindred success and reputation, but at length they united their talents, first in a translation of the Moral Reflections of Marcus Antoninus, with a biographical preface, and then of Plutarch's Lives, with an ample and profound commentary. On one occasion, she quitted her studies to settle, at a distance, for her husband, the affairs of his father's estate, and the letters which she addressed to him during this absence contain the most exact details of business, the

tenderest sentiments of conjugal affection, and remarks equally erudite and acute on the books which she perused in the intervals of leisure. When Louis XIV. nominated the husband his librarian, the monarch associated Madame Dacier with him in the office, annexing the right of survivorship in her favour. This compliment to a woman was quite unexampled. Her complete translation of the Iliad, on which she was engaged for fifteen or sixteen years, and her explanatory notes gave rise to a controversy respecting the merits of Homer, that served to display in a manner equally signal her comprehensive learning, and her spirit, taste, and skill, when opposed to the ablest literary disputants of France. The contest between her and La Motte divided the republic of letters, and the distinguished negotiator, who terminated it by mediation, solemnized the re-establishment of peace by a grand festival. Madame Dacier died in the sixty-ninth year of her age, of a stroke of palsy, without having suffered any disorder or decline of her mental faculties. She bore three children, two of whom preceded her to the tomb. Her husband proved inconsolable for her loss, and soon sunk under the misery of the separation. Several of her contemporaries belonging to the social circle which she frequented, have testified that "her virtue, her firmness, her benevolence, and her equanimity procured her still more honour and esteem than her literary pursuits and triumphs."

Madame Roland.—The husband of Madame Roland was forty-five years of age when she accepted his hand —more than twenty years older than herself; a man of deep philosophical and political studies, republican enthusiasm, sententious speech, unprepossessing appearance, and staid carriage. He knew the value of his prize, and she devoted herself in every mode to the confirmation of

his esteem and love. She shared in his literary labours, prepared his food, watched over his flickering health, and when he became a leading politician and minister of state, she served, in every respect and situation, as the most useful auxiliary whom he could have adopted if the choice of the ablest and truest of either sex had been submitted to his judgment —

"Studious habits," says she, "and a taste for letters made me participate in the labours of my husband, as long as he remained a private individual. I wrote with him as I ate with him, because one was almost as natural to me as the other, and because my existence being devoted to his happiness, I applied myself to those things which gave him the greatest pleasure. Roland wrote treatises on the arts. I did the same, although the subject was tedious to me. He was fond of erudition. I helped him to pursue his critical researches. Did he wish, by way of recreation, to compose an essay for some academy, we sat down to write in concert, or else separately, that we might afterwards compare our productions, choose the best, or compress them into one. If he had written homilies, I should have done the same. When he became minister, I did not interfere with his administration; but, if a circular letter, a set of instructions, or an important state paper were wanting, we talked the matter over with our usual freedom, and, impressed with his ideas, and pregnant with my own, I took up the pen, which I had the most leisure to conduct. Our principles and turn of mind being the same, we were agreed as to the form, and my husband risked nothing in passing through my hands. I could advance nothing, warranted by justice and reason, which he was not capable of realizing, or supporting by his energy and conduct. But my language expressed more strongly what he had done or promised to do

Roland *without me* would not have been a worse minister; his activity, his knowledge, his probity, were all his own: but *with me* he attracted more attention; because I infused into his writings that mixture of spirit and of softness, of authoritative reason and of seducing sentiment, which are perhaps only to be found in a woman endowed with a clear head and a feeling heart. I composed with delight such pieces as I deemed likely to be useful; and felt in so doing greater pleasure than had I been known as the author. I am avaricious of happiness, and with me it consists in the good I do."

The importance, efforts, and perils, of both husband and wife, during the first year of the Revolution, are familiar to all general readers. Madame Roland was too conspicuous to escape proscription. The ferocious tyrants of 1792, cast her into the horrid prison of the *Abbaye*, and then into that of *St. Pélagie*, whence, after an incarceration of many months, she was dragged to the *Conciérgerie*, and to the scaffold, in 1793. She died firmly, and her exclamation, as she bowed at the place of execution, before the statue of Liberty, is as impressive as that of Brutus in regard to Virtue. The Memoirs of herself, to which we have referred, and much more of the history of her times, were written in the prison of *Sainte-Pélagie*. Her husband, a proscribed fugitive, resolved, as soon as he heard of her death, to put an end to his own life, and accordingly killed himself with a sword which he contrived to procure for that purpose.

Heber.—The gifted and excellent Bishop Heber, was a remarkable example of the beauty and force of conjugal affection. When he embarked on the Ganges, for Dacca, which was to be the first station on his first visitation, the wife and children upon whom he doted, could not accompany him; and their absence drew from him, from time to

time, as he was carried along, lamentations which must reach the heart of every good husband and father who reads them. He felt, in all the new and interesting scenes, the waht of some inquiring eye like his own, some greedy ear into which he might convey all his admiration or pity, as these emotions arose—some intimate and affectionate communion of ideas, sentiments, hopes and interests, the richest blessing of life, when it is fully congenial and safe. In one place he exclaims—"I could not help feeling now, that I had nobody to compare my impressions with—none whose attention I might call to singular or impressive objects—that I was, indeed, a lonely wanderer!" Much as he relished the beauties of nature and cultivation, it is not to be doubted that the Diary speaks truth in the sentence—"I had the delight to-day, of hearing from my wife, and this is worth all the fine scenery in the world!" One of his poetical effusions, of the same purport, is among the finest specimens of delicate and imaginative tenderness and exquisite metre.

"If thou wert by my side, my love," &c.

We discern a vein of pious resignation to the will of God, throughout his journals, but no indication of fear or distrust with regard to his life. Under the worst circumstances,—in his most painful exposure to the dangers of the climate,—no regret, no lament, except for his separation from his wife and children. The solace for all is, that they may have another meeting where the dread of parting will never intrude. Truth there is, as well as beauty, in the lines of one of his favourite poets.

"They sin who tell us love can die;
With life all other passions fly,
All others are but vanity
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell:

Earthly these passions of the earth,
They perish where they have their birth:
But love is indestructible.
Its holy flame for ever burneth;
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times opprest,
It here is tried and purified,
Then hath in heaven its perfect rest:
It soweth here with toil and care,
But the harvest time of love is there."

KINDRED TOPICS.

CECISBEISM.—Gallantry may be common in France: but it wears no form there which can be compared with the fashionable one of Italy, as a source of immorality and domestic misery, and general degradation. Sismondi, who is perhaps, more deeply versed than any man living in the history and concerns of Italy, describes *Cecisbeism* as one of the great public calamities which she has to deplore; as being for her, the principal memento of the seventeenth century, in which it took its rise; as the most universal cause of the private sufferings of all her families; as the main instrument of the enervation of her genius and the prostration of her national spirit. He admits that libertinism and adulterous intrigue were by no means unknown in the time of the republics; but denies that common disorders of this kind could exert the same pernicious influence over the general morals and national character. "It was not because some women had lovers, but because no woman could appear in public without her lover, that the Italians ceased to be men."

We must not overlook the circumstance that this scourge, *Cecisbeism*, had for its elements, two maxims adopted as laws by the *beau-monde*; that no woman

could, with propriety, appear alone in public; that no husband could, without ridicule, attend on his wife. These axioms of Italian fashion are not unknown to the *haut-ton* of other countries; and it cannot fail to be perceived that conjugal infidelity and wretchedness are everywhere in proportion to their influence. They soon descended, with their fell brood of ills, upon the bulk of the Italian people; and if they have not found favour with the mass of the French and English, after having gained ground among the beau-monde of those nations, it is from peculiar causes which it is not material for us to explain.

Small compliances.—A new work has been published under the title of *Philosophy of Health*. The subject is of universal concern and wide comprehension, and, probably, has been well treated. It would rejoice us to see a good disquisition on the *Philosophy of Life*, meaning moral and social life, and devoted chiefly to conduct and disposition in social and domestic relations. The aphorists and the solemn teachers of religion and morality have thrown out general maxims which possess much force and various applicability; but there is no collection of wise saws, no book of ethics, no code of politeness, which correspond separately or collectively to the practical work of which we can see, with our mind's eye, the scope and details.

In the intercourse of husband and wife, parent and child, friend with friend, even master and servant,—cheerful accommodation to particular wishes, prepossessions and prejudices, to occasional moods or habitual temper, in secondary concerns; small sacrifices of personal inclination, practices and manners, costing very little in themselves; observances and concessions of slight account in the sum of happiness, comfort and other advantage, may serve to establish and maintain ties and relative positions of the greatest consequence to the

parties—to perpetuate mutual affections and duties, and the general cordiality, exemplariness and prosperity of households. For this efficacy, it is understood that no nice inquiry shall be made how far the desire, temper, predilection or antipathy are reasonable, or imperative, or otherwise: sound policy requires unhesitating, uncritical, gracious assent—even, at times, studious and fond anticipation.

The positive influence and result of *small compliances*, how great soever the benefits, are not still so serious as the mischief which the refusal of them commonly produces. It prevents the mutual favours and endearments which sweeten and brighten social and domestic life; it exasperates petty and accidental griefs and dissatisfactions into general discomfort and aversion—it gradually embitters and estranges those who would else be tenderly, closely and profitably united:—when it does not occasion total rupture and separation, it renders necessary contact painful in an increasing degree, and prevents the salutary operation of essential merits and obligations on one side or the other.

That the foregoing representation is not exaggerated, is known to every experienced observer in society, whether in town or country, on the land or on the water. How many who have stood or remain in the various relations to which we have referred, feel how much they have lost by or gained by their conduct in the point of *small compliances!* The number is considerable, indeed, of the husbands, wives, children and friends, who have thriven or failed in their whole existence, accordingly; whose happiness, respectability, final conscience and fate, have been thus deeply affected or utterly determined. The heaviest evils have befallen, which could never be repaired; regrets and remorse that cir-

cumstances rendered perpetual and constantly active. And the aspect of the evil becomes much worse when the case is of individuals who have the strongest claims from nature, religion, and general beneficence, upon duty, gratitude, and voluntary service. Small irritations in the bodily frame fester and grow by frequent attrition or neglect, into mortal distempers. So it is, in the order and economy of domestic and social life. Watch the beginnings, and despise not the *trifles*.

BANTERING and BEING BANTERED become, often, serious matters. Madame de Stael says that she used raillery with those only whom she loved, and could not refrain from it with them. But all could not bear it, nor esteem even her love a requital Whoever indulges in it must not forget caution and discrimination. There are two French maxims commonly quoted, that convey good lessons: *Quand on est sage on ne raille pas les grands. Il faut de l'esprit pour railler de bonne grace.*—"The wise man does not banter the great. Raillery requires cleverness." It exacts also a choice of tempers, moods and seasons. But it is frequently the very salt of conversation and correspondence. When well meant, humorous, or truly *spirituel*, it ought to be well received. Those who allow it to ruffle or estrange their feelings, commit wrong to themselves and the kindly jesters, and repress the desirable wit and vivacity of social intercourse. To bear it is a salutary exercise of temper, to enjoy it a double victory. Soreness is apt to provoke attack, and when the suffering proceeds from a slight cause, it obtains but little sympathy.

SMALL OFFENCES.—It is a serious and sometimes a fatal error, in the communication of domestic and social life, to allow the umbrage which may be ever justly taken at particular, occasional acts, speeches or omissions of others, to

operate deeply and permanently upon either the heart or the judgment. We should steadily value and regard all with whom we hold intimate relation,—*according to their general and essential conduct, character and dispositions.* These, in a multitude of instances, are such as deserve our respect, affection and active gratitude, while there are manners, sallies, tones, inadvertences, calculated to give us now and then, perhaps every day, dissatisfaction and disquietude. We should beware, above all, of interpreting into affronts and repaying with resentment or pouting, the *désagrémens* incident to the intercourse with our best friends, our near relatives, protectors or benefactors:—their frowns, their censures, their seeming neglects and asperities, are forced sometimes by their sense of duty towards us; their cordial anxiety for our welfare; their affectionate impatience of our own faults and irregularities.

OBEDIENCE.—Palfrey's sermons are excellent, but the author carries his theory of a wife's *obedience* too far. The true word is *compliance*, and as much of this is due from the husband. Where "love and honour" prevail, mutual allowance and accommodation will not be wanting.

REQUITAL.—The question "Is it possible for a man to despise a woman for loving him too fervently?" is not difficult of solution. In every case, every man of sensibility will be grateful for the affection of any woman, and his gratitude will be intense when he loves and worships her as such a man is apt to do. It is *possible*, that a man conscious of being unworthy, may not entirely esteem a woman who loves him fervently, and whom he believes to be aware of his unworthiness.

ASSIMILATION.—In the matrimonial relation, reciprocity of affection, similarity or identity of tastes, sources of constant mutual esteem and moral sympathy, should be

deemed indispensable. Moral and intellectual atmosphere is to the mind and character, what physical is to the bodily constitution. Deterioration or improvement takes place accordingly, and the individual changes to the knowledge and sight of others, though the alteration may not be duly, or at all perceived by him or herself. Few persons can remain unaffected in the entire being of understanding, sentiment and manners, by the domestic and social atmosphere to which they are chiefly confined. As far as we value that being, we should be careful to seek the best intercourse.

AFFECTION.—It is a perishable matter, this human life, and old Cato was right in comparing it to iron—if you use it, it wears away, if you do not, rust eats and destroys it. Men exhaust or consume themselves by action: if they remain listless and inactive, they suffer more decay than by labour and bustle. In a recent work we have just remarked the following rhapsody. "For *love* there is no death, no disfigurement, no decay, it dwells for ever in the realms of eternal life and beauty. Wert thou but granted me, oh! enviable lot! Might but one loving heart beat over me, when mine ceases to beat. one tear of sorrow fall on my pallid cheeks, and one trembling hand support my head,—surely my sleep of death would be softer and sweeter."—This is the mood of many from time to time. The relations between husband and wife, and parent and child, alone furnish the truly loving heart. For this what individual at all cultivated and refined, or well constituted in general, does not yearn? It is a want of our nature, and there is an instinct for it, which in not a few instances, becomes stronger in the autumn of our existence. In the summer of our days we cannot do without mutual and close affection, resulting from sympathies of the purest and most estimable description.

Those of mere friendship or consanguinity are not enough for even the most religious spirit.

POLICY OF VIRTUE.—The moral poet has forbidden us to be "over exquisite in fashioning uncertain ills;" and another tells us that we should turn to our vision the gayest and happiest phasis of things. A modern philosopher, —a great name—has said "nothing is wanted for the establishment of sound opinions in all questions of right and wrong, but the determination to follow the consequences of actions into the regions of pain and pleasure." And it has been well added, that it is impossible to add to the stock of *Virtue* without adding to that of *Felicity*, or to increase the amount of felicity without increasing that of virtue. Now,—altering a little the text and drift of the philosopher, can we determine fairly any question of right and wrong in the principal measures of life, or establish a sound opinion as to happiness or infelicity, when we follow the consequences of actions into the region of *pain* only? All conduct that includes practical virtue—a course of beneficence—has its reward even on our earth.

## FRIENDSHIP.

### PRELIMINARY QUOTATIONS.

"The name of *friends* is commonly given to such as are linked by any ties of consanguinity, affinity, interest, mutual obligations, acquaintance, and the like; but these are such *friendships* (if they may be called so) as are always contracted with a tacit reserve of interest on both sides, and seldom last longer than the prosperity of either party, and during that, are frequently renounced upon slight disobligations, or languish and die of themselves."

"What we call *friendship* is no more than an intercourse of *society;* it is only a mutual care and management of *interests*, and an exchange of good terms and services. In a word, it is only a sort of traffick, in which *self-love* has always profit in prospect."

"*Hesiod* being asked when he was lending money, why all these niceties and forms of law among intimate friends? He answered, 'By all means, that we may be sure to continue so.'"

"A principal fruit of friendship, is the care and discharge of the fulness and swellings of the heart, which are caused by passions of all kinds. We know diseases of stoppings and suffocations are the most dangerous in the body, and it is not much otherwise in the mind."

"Nothing contributes more to the happiness of life than friendship; but if the understanding does not direct the heart, friends are more proper to disturb than please us, and more capable of hurting than serving us. Nothing disturbs our repose so much as friends, if we have not judgment enough to choose them well. Importunate friends make us wish they were indifferent; the morose give us more uneasiness by their humour, than they do us good by their services; and the imperious tyrannize over us."

"Friendship supplies the place of everything to those who know how to make a right use of it; it makes your prosperity more happy, and your adversity more easy."

"A false *friend* is like the shadow on a *dial*; it appears in clear weather, but vanishes as soon as that is cloudy."

"The wounding of a friend for the sake of a jest, is an intemperance and immorality not to be endured."

"The kindness of a friend lies deep; and whether present or absent, as occasion serves, he is solicitous about our concerns."

"Genuine friendship should take for her device the famous *Selden's* excellent motto:—περι παντος ελευθεριαν,—'above all things perfect *freedom of thinking*:' for minds are never in truer *harmony*, than when each may safely dissent from the other, without the least diminution of their mutual esteem and good will."

"The difficulty is not so great, *to die* for a friend, as to find a friend *worth dying for*."

"*Confidence*, which ought to make the ties of friendship stronger, does generally produce a contrary effect: so that it is a wise man's part to be as reserved in this particular, as is consistent with the laws of decency, and united affections, but, above all, let us have a care not to disclose our hearts to those who shut up theirs from us."

"There is no trial of a true *friend* but in cases of difficulty, as loss, trouble, or danger; for that is the time of distinguishing what a man does for my sake, and what for his own."

"We ought to be more solicitous to avoid *enemies*, than to gain *friends:* by reason that the opportunities of doing mischief are generally more frequent than those of doing good."

"A prudent *friend* eases many troubles, whereas, one who is not so, multiplies and increases them."

"A forwardness to oblige is a great grace upon a kindness, and doubles the intrinsick worth: in these cases, that which is done with *pleasure*, is always received so."

"The best friendship, is to prevent a request and never put a man to the confusion of asking. To *ask*, is a word that lies heavily on the tongue, and cannot well be uttered, but with a dejected countenance. We should, therefore, strive to meet our friend in his wishes, if we cannot prevent him."

"With three sorts of people it is not prudence to contract friendship, *viz.*, the ungrateful man, the blab, and the coward, the first cannot set a true value on our favours, the second cannot keep our secrets, and the third dares not vindicate our honour."

"There is not anything eats our friendship, sooner than concealed grudges. Though *reason at first* produces opinion, yet opinion, *after*, seduces *reason*. *Conceits* of unkindness harboured and believed, will work even a *steady* love to hatred. And therefore reserved dispositions, as they are the best keepers of *secrets*, so they are the worst increasers of *love*. Between friends it cannot *be*, but discourtesies will *appear*, though not intended by a willing *act*, yet so taken by a wrong *suspect;* which smothered in silence, increase daily to a great *distaste*, but revealed once in a *friendly* manner, oft meet with that satisfaction, which doth, in the disclosure, *banish* them."

These are among the best remarks we have noted on this very fruitful theme, which has been treated nearly as often and as copiously as its kindred one, Love.

Friendship is not a mere sentiment, but a habit also; it generally arises out of frequent intercourse, which begets a mutual dependence. The sympathies are gradually formed, and, even with no very lively regard on either side, they create a predisposition or certain alacrity for mutual service. We rarely have the original choice of

friends: they are, perhaps, in most cases, the offspring of position, accidental relations, factitious or natural sympathies, operating at a distance as well as near. It is not often that we have the power of obeying the precept to make a good choice, though we may be able to avoid or abandon a bad association.

Sometimes there is real, warm affection, without the ties of affinity or consanguinity; and then, as that feeling rarely or ever subsists in a selfish nature, all the beneficial agency of the sentiment may be expected. Its action is like that of instinct, and its momentum frequently as strong as that of Love.

Less of this virtue and blessing of Friendship is found, we think, in the United States than in Europe; and this deficiency may be ascribed to various causes,—such as, the more eager and successful pursuit of money, by all classes—the comparative independence of men on each other, from the comparative facility of procuring subsistence—the general practice of marrying early, so that interest and means are absorbed at home, and so forth. The common philosophy is that which Cicero ascribes to some sophists. "Partim fugiendas esse nimias amicitias, ne necesse fit unum sollicitum esse pro pluribus: satis superque esse sibi suarum cuique rerum alienis nimis implicari molestum esse; commodissimum esse, quam laxissimas habenas habere amicitiæ; quas vel adducas cum velis, vel remittas, caput enim esse ad beate vivendum *securitatem*."

Let no one count upon having made *many* friends as auxiliaries in distress. The fable of the Hare is a just illustration. Happy and rarely fortunate is he who has gained a few that will detect and share his difficulties, that will not fail him when he needs aid, protection and counsel—not bring reproach or reproof instead of sym-

pathy and succour, not shrink from his cause, when some risk, trouble or positive sacrifices are to be incurred. An elegant writer observes—

"A great variety of circumstances must concur, to form and cement this union, and these are of a nature so exceedingly contingent and fortuitous, that they are frequently never realized in the course of the longest life. Indeed, they so rarely meet together, that what a sagacious observer of mankind remarks concerning love, holds equally true in respect to *friendship*: *il est du* veritable *comme de l'apparition des esprits; tout le monde en* parle, *mais peu de gens l'ont vu.*"

In taking the sacred title of friend, if we should not be willing to adopt the rule, "right or wrong," like Commodore Decatur's toast for his country, at least we should always first assume that the person to whom we profess to be attached is upright and sincere, in every emergency. Those who appear to be *whole*, and yet are but *half* friends, who fear to commit themselves—to take part in any contest, may do more harm than service. Every little concession which they make against you, every appearance of doubt and distrust, every contraction of the brow and significant regret, operates doubly to your disadvantage. A known enemy's opinion would not be so prejudicial. "Thou disease of a friend, and not himself."

The uses of a friend are as many and more than the good offices which can be performed by proxy. "Amicitia res plurimas continet, quoquo te verteris, præsto est, nullo loco excluditur, numquam intempestiva, numquam molesta est. Itaque non aquâ, non igni, ut aiunt, pluribus locis utimur, quam amicitia." (Cicero.)

What cannot be done by ourselves alone, nor done except jointly—what is deficient in our means or power—what our feelings or interests do not allow us to judge surely or carry through discreetly—all falls within that

kind agency. Rights, wrongs, controversies, domestic difficulties, mistakes, arrangements of sentiment or property, private and public claims, the vindication of character and merits, the success of enterprises, belong often to the same province. Every one has felt, at one time or other, the usefulness, either by the want or enjoyment, of friendship.

A friend known to be acting for you, may do much that you could not manage yourself, just as it is seen that a man may say under a mask safely, and with confidence and seeming propriety, what he could not utter without it. Lord Bacon has presented this topic with his usual felicity.

"The last fruit of friendship is like the pomegranate, full of many kernels; I mean aid and bearing a part in all actions and occasions. Here the best way to represent to life the manifold use of friendship is to cast and see how many things there are which a man *cannot do* himself; and then it will appear that it was a sparing speech of the ancients to say, 'that a friend is another himself;' for that a friend is far more than himself. Men have their time, and die many times in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like.

"If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy; for he may exercise them by his friend. How many things are there which a man cannot with any face or comeliness say or do himself? A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate or beg; and a number of the like: but all these things are graceful in a friend's mouth, which are blushing in a man's own. So again a man's person hath many proper relations which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires and not as it sorteth with the person."

The female world is subject to warm attachments of friendship, with each other, sometimes very dangerous—often susceptible of much excellence and delight. In married life such attachments are more inconvenient and more rare than in single. Parents, guardians, and teachers should look with particular care to the intimacies which girls and boys severally contract. Character and lot throughout existence may be determined by them. They constitute either one of the chief perils or chief advantages of public education. The following remarks of Dr. Adam Smith are applicable to youth particularly.

"The natural disposition to accommodate and to assimilate, as much as we can, our own sentiments, principles, and feelings, to those which we see fixed and rooted in the persons whom we are obliged to live and converse a great deal with, is the cause of the contagious effects of both good and bad company. The person who associates chiefly with the wise and the virtuous, though he may not himself become either wise or virtuous, cannot help conceiving a certain respect at least for wisdom and virtue; and the man who associates chiefly with the profligate and the dissolute, though he may not himself become profligate and dissolute, must soon lose, at least, all his original abhorrence of profligacy and dissolution of manners."

*Different kinds of Friendship, so called.*—The social; the professional; that of relationship; that of boon companions; that of business or trade; that of sodalities; that between the different sexes; that of common politics; that of desperadoes and adventurers banded for whatever licentious purpose; and other varieties which we need not specify. Friendship, among the leaders of political parties, whether in or out of power, is generally close, strenuous and active, in a superior degree, but it has not the stability of the merely personal. It yields easily to temptations of interest, suggestions of jealousy,

and sudden disgusts, and when dissolved, mutual rancour is apt to ensue, productive sometimes of great public evil. Melmoth, in his beautiful and rich notes to Cicero's Lælius, relates, as follows, a remarkable ancient case.

"The easy dissolution of that cement by which worldly amities are held together, may become a matter of serious reflection, when the union is separated between men, whose station and talents give them a powerful influence over the public affairs of a commonwealth. There is a memorable instance to this purpose, in Roman story.

"An irreparable breach was made in the intimacy of M. Livius Drusus and Q. Servilius Cæpio, from no higher a cause than each persisting to bid against the other, for a curious ring at a public auction; yet this paltry object of contention, kindled between these two friends, (both of them men of considerable rank and weight in the republic,) an enmity that contributed, in its consequences, to the breaking out of the war between Rome and her Italian Allies: in the course of which, no less than *three hundred thousand lives perished in battle.*"

Chapters might be written upon the distinguishing traits, duties, influences and results of the several kinds of Friendship. It is not our purpose to treat them in detail.

We doubt the applicability of the term to any intimacies, which are not attended by mutual *esteem*; there may be strong liking, a personal fondness, *an esprit de corps*, or a conventional point of honour; but the only firm cement is respect. Let us quote Dr. Smith again on this interesting head:

"Of all attachments to an individual, that which is founded altogether upon esteem and approbation of his good conduct and behaviour, confirmed by much experience and long acquaintance, is, by far the most respectable. Such friendships, arising not from a constrained sympathy, not from a sympathy which has been assumed and rendered habitual for the sake of convenience and accommodation; but from a natural sympathy, from an involuntary feeling that

the persons to whom we attach ourselves are the natural and proper objects of esteem and approbation, can exist only among men of virtue. Men of virtue only can feel that entire confidence in the conduct and behaviour of one another, which can, at all times, assure them that they can never either offend or be offended by one another. Vice is always capricious, virtue only is regular and orderly."

"Such friendships need not be confined to a single person, but may safely embrace all the wise and virtuous, with whom we have been long and intimately acquainted, and upon whose wisdom and virtue we can, upon that account, entirely depend."

As for the friendship so called, between the dissolute or criminal, it is but fellowship in vice, and rarely holds out against temptation and passion, to which such fellowship is most liable. Hence the treachery among the wicked, of which we read and see so much. When moral restraints and truly generous impulses do not prevail, selfishness and the malignant emotions render all union and faith exceedingly precarious. In politics every country has abundantly exemplified the truth of Cicero's aphorism—"*Quod inter bonos amicitia, inter malos, factio est.*"

There is too much ground, in human nature, for the Spanish precept—"Live with your friends as if they were to be one day your enemies." What a difference between mere civilities, and acts of real friendship; how easy to obtain the former, and at times how hard to get the other!

The uncertainty of friendship proceeds, in most instances from the nature of its foundation and its usual objects:—the frequency of its failure should teach us the importance of *self-reliance*, of putting ourselves in a situation to escape without ruin, if we should be betrayed or disappointed.

Every man, according to the Stoics, is first and principally recommended to his own care. Not selfishness, but prudence, is the common law. Shakspeare's "Timon of

Athens—one of the ablest productions of that matchless genius—conveys the most impressive lessons. Let us, however, avoid both extremes of improvident trust and desperate misanthropy, and be careful to follow the counsel of old Polonius—

> "The friends thou hast, and their adoption tried,
> Grapple them to thy soul with hooks of steel."

The discussions in books, from the works of Aristotle, downwards, concerning the nature, duties, and delights of Friendship, are so numerous that special reference to opinion and authority would be difficult or idle from superabundance. Whether the sentiment be innate or adventitious, founded in nature or utility, is a point much debated. Cicero contended that it is an original, indestructible principle; and he pointed to its prevalence even throughout the animal kingdom. "Si utilitas amicitias conglutinaret, eadem commutata dissolveret. Sed quia natura mutari non potest, *idcirco veræ amicitiæ sempiternæ sunt.*" We have quoted thrice from Tully's "*Lælius*" because it is the most elevated and pregnant of all the tracts on this subject. Every classical scholar has, no doubt, read it more than once; and to every student we recommend, on account of the *notes*, the edition which we use, —that of the worthy *Joannes Georgius Lenz, Hennebergensis.* Middleton's notice of this treatise may serve to attract American attention to it, more strongly—

> "This is written in dialogue, the chief speaker of which is Lælius; who, in a conversation with his two sons-in-law, Fannius and Scævola, upon the death of P. Scipio, and the memorable friendship that had subsisted between them, took occasion, at their desire, to explain to them of the nature and benefits of true friendship. Scævola, who lived to a great age, and loved to retail his old stories to his scholars, used to relate to them, with pleasure, all the particulars of this dialogue, which Cicero, having committed to his memory, dressed up afterwards in his own manner into the present form."

"Thus this agreeable book, which, when considered only as an invention or essay, is one of the most entertaining pieces in antiquity, must needs affect us more warmly, when it is found at last to be a history, or a picture drawn from the life, exhibiting the real characters and sentiments of the best and greatest men of Rome."

Not a few of the finest examples of heroic virtue which the ancient authors, philosophers, poets, and historians, have furnished in their best manner, are illustrations of the force and beauty of this tie:—Theseus and Pirithous, Jonathan and David, Achilles and Patroclus, Orestes and Pylades, Damon and Pythias, Nisus and Euryalus, Epaminondas and Pelopidas, &c.

Friendship was among the allegorical divinities of the Greeks and Romans, and indeed of most of the Eastern nations likewise. Let us see, in a French delineation, how the Goddess was imaged.

"Chez les Grecs, ses statues étaient vêtues d'une robe agrafée, avaient la tête nue et la poitrine decouverte jusqu' à l'endroit du cœur, où elle portait la main droite, embrassant de la gauche un ormeau sec, autour duquel croissait une vigne chargée de raisins. Les derniers l'exprimaient par un embleme dont on nous a conservé la description. C'etoit une belle fille, simplement vêtue d'une robe blanche, la gorge à moitie nue, couronnée de myrthe et de fleurs de grenadier entrelacées, avec ces mots sur le front: *Hiver et été*. La frange de sa tunique portait ces deux autres: *La mort et la vie*. De la main droite elle montrait son côte ouvert jusqu'au cœur. On y lisait: *De pres et de loin*. On la peignoit aussi les pieds nuds, parcequ'il n'est point d'incommodite qu'un véritable ami ne brave pour le service de son ami."

"*L'amitié* se forme avec le temps, par l'estime; par la convenance des mœurs, et par la sympathie de l'humeur; elle se propose cette douceur de la vie qui se trouve dans un commerce sûr, dans une confiance bien placée, et dans une ressource assûrée de consolation et d'appui au besoin. Sa conduite n'a rien dont on puisse rougir: ses liens sont gracieux; sa manifestation est heroique."

"Le temps, qui ruine tout, fortifie *l'amitié:* elle n'a guère d'autre terme que le tombeau, qui n'empêche pas même que la personne qui ne peut plus la sentir, ne puisse continuer d'en être l'objet tant que son ami lui survit."

# WINTER.

A "driving snow storm" rages. The weather, too, is intensely cold. It is Winter, indeed, "reigning tremendous o'er the conquer'd year," and reminding the fortunate that even in a prosperous city, there are indigence, destitution, even houseless misery, to be found and relieved. The true spirit of benevolence is most active, when its exertions can be most efficacious. In looking forth we may shudder when we reflect how many must suffer all the fury and bleakness of the day,—how many experience severe privation and loss from inability to face its terrors, —and what the dangers and the trials of those who approach or navigate our coasts, on a "tempest-troubled deep." with icy cordage and a hurricane of sleet. The bark now struggles against all the elements—against winds, waves, snows and rocks. Miss Landon has been particularly happy in describing some of the fearful traits of a destructive gale:—

"It pauses to gather its fearful breath,
And lifts up its voice like the angel of death—
And the billows leap up when the summons they hear,
And the ship flies away as if winged with fear.
And the uncouth creatures that dwell in the deep,
Start up at the sound from their floating sleep,
And career through the water, like clouds through the night,
To share in the tumult, their joy and delight:
And when the moon rises, the ship is no more,
Its joys and its sorrows are vanish'd and o'er,
And the fierce storm that slew it has faded away
Like the dark dream that flies from the light of the day."

Such an aspect of the skies and earth as we witness, invites the domestic circle, moreover, to double cordiality of intercourse and joint thankfulness to Providence for

comparative security and comfort. Another contemporary poet has beautifully said :—

"Though boundless snows the withered heath deform,
And the dim sun scarce wanders through the storm;
Yet shall the smile of social love repay
With mental light the melancholy day."

It is a season to think of promoting not merely the general welfare of those around us, but their particular and detailed happiness; to resolve fondly and fixedly to let all harsh sentiments, unkind purposes and angry phrases die within us as the murmurs do in the sea-shells. Feeling; looks; speech; motion; are all to be strictly guarded, lest they express that which tends to produce an atmosphere near the very fire-side, almost as chilling and withering as the air without, and to leave impressions or traces which can never be effaced like those of external nature.

When death strikes at home—when a relative or companion goes to the tomb,—nothing consoles the survivor so much, as the recollection of a constant kindliness of deed and word and manner,—an invariable restraint of temper and self-love, towards the deceased. Self-reproach may be the worst and most durable source of regret and sorrow, even when much affection has been entertained and duty generally performed. Washington Irving has illustrated this truth,—too often and widely neglected,—with exquisite pathos in one of his tales. He tells that memory will be more fresh and importunate, when the near and tender ties of life have been broken, in recalling to the mourner the merits which may not have been duly and steadily appreciated—the perverseness, the injustice, the severity shown,—the sallies of anger or ill-humour,—than the main regard, and the benevolent intentions cherished, or the good offices done at intervals of happy

sunshine, or in the absence of every provocative to umbrage or spleen.

WINTER AND CHARITY.—Public calls are made upon the charity of those who can afford alms to our own suffering poor; to the necessitous who live within our community, who "bow before the same altars," minister to our many wants, and are immediately thrown on our bounty by Divine Providence. This is no appeal to vanity—no imposition on credulity—but a claim upon an unquestionable duty, an incitement to unequivocal beneficence—a channel opened to our hearts for the tears of the destitute widow, the cries of the famishing orphan, the groans of honest industry, wholly abortive in its attempts or piteously deficient in its gains. Assistance is invoked against the unusual inclemency of the season, for which no humble labour could be fully prepared; in behalf of wretchedness that does not stalk abroad or raise an importunate lament, but shrinks forlorn in the hovel or the chamber, from the public glance; cowers in sad silence over the last embers on the hearth; and hails succour when it comes, with the blush of decent pride and the gratitude of diffident merit.

There is much of this species of truly compassionable and severe distress, which may be discovered without extraordinary pains, and assuaged without heavy disbursements; and the mitigation of which will open—as the poet says of charity in general—"a little heaven" in the breast of each reliever and each sufferer relieved. We recognize a special efficiency and a special dignity, in the concert of many sympathetic hearts, and open hands, pouring as it were a tide of comparative happiness within their own proximate and proper sphere of action. Its generous enthusiasm is not vainly romantic; its operation

is palpably sure; it is an exercise of the social obligations and affections which is followed by an immediate harvest, which, while it refines and strengthens the municipal or local spirit, contributes to the good of the whole country or world, upon the principle that if each community or each individual were to perform duly the task allotted by Providence to each, the aggregate of prosperity or blessings, the sum of success, would be the greater or at the maximum. The application of charity has been well compared to the division of labour in a large and complicated system.

The severity of the season, is the visitation of God; and it seems to be a part of the ordination of the human world, as he has constituted things in his wisdom and goodness, that those whom he has blessed with abundant means should heal in part the evils which he allows to fall on others;—should serve as auxiliaries and ministers of his ultimate mercies. He has endowed our race with the principle of benevolence, so that the gratification of it reacts most pleasurably, and its exercise seems indispensable for the excellence and felicity of our nature. One great purpose of society is to furnish opportunities of mutual aid and support:—to improve those opportunities is to strengthen all the social bonds, to employ and heighten a salutary, genial instinct to conform to the original temperament of the moral frame.

We do not dwell upon the clear and positive injunctions of revealed religion, and the lessons of divine example, in this respect;—charity is a tenet likewise of natural theology, as it is of the more general philosophy of man;—the movements and relations of liberal and grateful sympathy, are primary properties, which refine and expand with the progress of reason and civilization. The philosophical poet, Akenside, in the second book of the

Pleasures of the Imagination, has splendidly discussed the pain and pleasure incident to compassion.

CHRISTMAS.—Sordid malevolence directing usurped power, too often traverses and mars the bounties of heaven and the creations of human wisdom: divine dispensations of good are frustrated or abridged by man's folly and passion. This would seem to be the history of all human affairs. Let us think, now, only of alleviating the effects of a sad vicissitude—of tempering for ourselves what may be relatively dark and precarious. The truly Christian and pious can have no difficulty in this work. With regard to themselves, their content and security are uniform—

"Religion! Providence! an after state!
Here is a firm footing! here is solid rock!
This can support us! all is sea besides,
Sinks under us, bestorms, and then devours.
His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

Young, the greatest of moral instructers among the poets, has given no truer lesson than this; none which the possessors of rank, power or wealth have had more occasion to feel. He has expressed also, the peculiar inspirations of this season—or what should be such—charitable sympathy, mutual good will—preference of mild and generous emotions to the gratification of any of the impulses of selfish cupidity and fear. The Gospel breathes or enjoins that humanity be made the minister of merciful Providence; that wealth in the gross and hoarded, is disgrace and death; but when diffused, honour and life—when well-dispersed, "incense to the skies." To be Christians, the creditor must now be doubly liberal with his debtor; the friend more free in his aid; the charitable more ready and expansive in the distribution of their

means. The poor are suddenly multiplied and the pinches of indigence aggravated;—numbers of worthy citizens are reduced to severe and unexpected straits;—every increase of these evils threatens all others with some serious disadvantage or loss. General forbearance, then, on the part of the more prosperous; some voluntary privations or sacrifices; a concert of public-spirited and philanthropic efforts; the renunciation of mere prejudices and party-ties; these are the true expedients of relief and the duties of this critical juncture. Let self-love be pushed or yielded to social—a considerate mood prevail wherever and in whatever form claims shall be made. When pleas for indulgence or succour are real—when they have been rendered necessary by abrupt embarrassment and misfortune—when lenity or generosity may avert ulterior loss or final ruin—no good and wise man will hesitate to *comply with the times.*

In regard to individual and family comfort, there is an infallible rule:—resolutely to smooth the brow; to reject sombre ideas and anticipations; to allow all amusement and expense that is compatible with duty and common prudence. It is well, not merely to kindle the fire in the hearth, and defeat the inclemencies and glooms of the external sky, but to make the heart and countenance glow and brighten until the cast of thought loses all paleness and wrinkle. In some of the old treatises on bodily Health, an occasional debauch is recommended as a useful trial and seasoning of the constitution. We distrust this doctrine; but are inclined to something like it as respects mind and spirits. A certain or absolute recklessness in a particular season and for a given time, may be salutary for the whole moral being—a determination to banish all care and sorrow, and make the most of every resource of innocent joy—to look with complacency upon

everything and every body about you, thus refreshing yourself fully, and bracing the soul to meet again the hazards, tumults and afflictions abroad. All this is so frequently done with impunity at least, if not with positive and permanent benefit, that we might pronounce it to be agreeable to nature and reason. We have quoted the religious philosophy of one high poet—it is allowable to cite the lighter theory and precept of another.

"What then remains but well our power to use,
And keep *good humour* still, whate'er we lose?
And trust me, dear, good humour can prevail,
When airs and flights and screams and scolding fail."

Our whole country will be the better for a good-humoured, *merry* Christmas, marked by a temper of acknowledgment to God for the manifold blessings which remain untouched, by an open-handed integrity and kindness—a day's oblivion at least of all banks and brokers, politics, and polemics, cabinets and congresses, and an utter neglect of the concerns of the "money market" for those of a much more palatable and fruitful one, the gastronomical—the counsels of Dr. Kitchener and the mandates of the Temperance Societies being, however, always duly remembered and observed.

CHRISTMAS AGAIN.—If we possessed room, we should expatiate on the memento which Christmas affords relatively to the culture and value of *the social and domestic affections*, and the comparative insignificance, for private happiness, of all that is beyond them and competency. They constitute the best alleviation of straitened or penurious circumstances; of external disappointments or calamities;—the true indemnity for the physical ills to which flesh is heir, and for the solicitude and chagrin which are unavoidable in the business of the world. To be fully ripened and enjoyed, however, they require con-

stant self-watchfulness and control,—studious mutual forbearance,—frequent reflection upon our own infirmities or foibles, and upon the substantial merits and just claims of those with whom we live.

What are commonly deemed the chief goods or main advantages of condition, are too often marred by petulance, irritability, causeless or inordinate antipathies or jealousies: the domestic horizon is idly and miserably darkened, when it might be doubly irradiated,—when the sympathies and charities, being earnestly and unremittingly cherished, would render home, and the house of the neighbour or the friend, a scene of mild or vivid delight. We sometimes measure the obligations of others to us, by all that we would have done to them in the abundance of our good-will, rather than by what we have actually performed for them; we become unreasonable, therefore, in our expectations of acknowledgment, or exceed their measure of the amount due. Social and domestic life should be regarded as a constant compromise—and a generous reciprocation of favours and feelings—all tending to strengthen ties of kindred and humanity. If the figure were not so bold, we should style the milk of human kindness the element of the true Christian and the true philosopher. Mere selfishness should avoid the angry or malignant passions, the fierce competitions, the petty discords and frets, as more destructive of its ends than any possible interchange of benevolent sentiment, or participation of ordinary pleasure or advantage. This is a season, too, when peculiar gratification may be derived from enhancing the joys of "the blest hour of childhood," and mitigating the griefs of indigence. Every tender emotion of the heart, and every liberal expansion of the hand, have their ample reward.

# EDUCATION.

The first obligations of every community are the culture of the moral and intellectual faculties which it contains, the just direction of the affections and passions of youth,—the repression of the evil and the developement of the good dispositions which are universal with human nature, and upon which the character and fate of each community depend. There is a solemn responsibility for the neglect of any kind or degree of improvement which is practicable; for every waste or perversion of the powers of happiness and refinement, which might have been prevented. It is not a visionary doctrine that the duration of public prosperity depends upon the integrity of public manners;—that knowledge and virtue become to a people the surest preservatives against both internal decay and external violence; that the proofs of a Providence chastising national delinquency with misery, weakness, and dishonour, are seen in the records of experience even more distinctly than his visitations upon individuals and private life. A great writer has uttered the following truths, to which every enlightened observer will at once assent:—

"Where education has been entirely neglected or improperly managed, we see the worst passions ruling with uncontrolled and incessant sway. Good sense degenerates into craft, and anger rankles into malignity. Restraint, which is thought most salutary, comes too late, and the most judicious admonitions are urged in vain. No metaphysical subtleties, no abstruse researches into the mental constitution of man, no enlarged and accurate acquaintance with the manners of the world, are necessary to inform us of these dismal consequences. They are to be seen in our families and in our streets. Profane swearing, lewd conversation, a contempt of order and decorum, a perverse and pernicious resistance to authority, shameless debauchery and tumultuous riot, swell the hateful catalogue. If in

the presence of ignorant and illiterate men, we insist on the beauty of a peaceful and innocent behaviour, we speak a language which the stupid cannot understand nor the obdurate feel. If we expatiate on the sanctions of religion, and the triumphs of an applauding conscience, are we not more than suspected of retailing either the cant of hypocrites or the jargon of enthusiasts? Coercions of the severest kind are then requisite to keep men back from rushing into the most flagrant crimes, and the deeds of virtue are so choked and overwhelmed, that no reasoning however just, no expostulation however earnest, no acts of kindness however tender, can restore them to their natural rigour!"

In ordinary instances, external education—the lessons and discipline of learned men and institutions,—are to the mind and character, what the talents, studies and chisel of the sculptor are to the block which he fashions—what the artists and machinery in a manufactory are to the raw material. The fine and elegant pieces of workmanship are not to be esteemed less than the coarse; and for the most part they are as serviceable when rightly appreciated and used, while they adorn and dignify our persons, dwellings, and all the operations and scenes of fully civilized life.

A plain, practical man is never to be contemned nor undervalued as such; but where the scientific, classical, or generally instructed and accomplished one has no honour nor preference, the country is thereby only proved to be deficient in the ingredients, and behind-hand in the sentiments and attainments, which constitute the loftiest national standard and most embellish and ennoble human nature. T' e former must be the most common every where; he belongs to the common business of life; he travels as surely within the circle of sound and religious morals and domestic and social affections; but the other is fittest for various spheres of indispensable importance in the whole of a well-ordered commonwealth.

A man *self-educated* is unquestionably superior to one uneducated—all other things being equal.

It is an old and sound remark, that government cannot provide for the necessities of the People;—that it is they who maintain the government, and not the latter the People. *Education* may be among their necessities; but it is one of that description which the state or national councils cannot supply, except partially and in a limited degree. They may endow public schools for the *indigent*, and colleges for the most comprehensive and costly scheme of instruction. To create or sustain seminaries for the tuition of all classes,—to digest and regulate systems,—to adjust and manage details,—to render a multitude of schools *effective*,—is beyond their province and power. Education in general must be the work of the intelligence, need, and enterprise of individuals and associations. At present, in nearly all the most populous parts of the United States, it is attainable for nearly all the inhabitants; it is comparatively cheap, and if not the best possible, it is susceptible of improvement and likely to be advanced. Its progress and wider diffusion will depend, not upon government, but on the public spirit, information, liberality, and training of the citizens themselves, who may appreciate duly the value of the object as a national good, and as a personal benefit for their children. Some of the writers about universal public instruction and discipline, seem to forget the constitution of modern society, and declaim as if our communities could receive institutions or habits like those of Sparta.

Proficiency in anything depends not merely upon the plan and qualifications of the teacher, but on the faculties, disposition, and habits of the pupil. The best teachers fail inevitably with some pupils; and the blame is often deserved by parents who do not send their children

regularly to school, who indulge them with absences and dissipation, and often expect more from the teachers or heads of seminaries than is possible. Dullness of particular kinds baffles any method or degree of zeal; sloth sometimes proves incorrigible; extreme diffidence is a serious impediment; and frequent opportunity of distraction renders all efforts on the part of the master fruitless.

In ancient Greece and Rome, public praises and other honours were bestowed on the teachers of eminent citizens:—such as excelled in their vocation were treated as public benefactors. Xenophon, Seneca and Cicero may be consulted on this head: their testimony to the importance and dignity of the character of an able instructer of youth is most emphatic. We could wish to draw to it, in our country, all esteem and repute; and the classical teacher is not secondary in the order. We rarely take into our hands an elaborate "Congressional" report or speech, without having occasion to remark and lament the imperfectness of the classical education of the authors. They are, too often, wholly wanting in the grace, correctness, method, illustration, and poignancy, which familiarity with classical models, or the belles lettres, could not fail to produce. Pitt, Fox and Canning were not the less efficient as debaters and men of business, for being ripe scholars, fond of displaying the fruits of their early studies.

NOTES TOUCHING NEW PLANS OF PUBLIC EDUCATION.

No persons should undertake to proscribe a scheme of public instruction, except such as have qualified themselves, by their own studies, or by extensive investigation of facts and authority, to decide upon the respective and aggregate value of the different branches of knowledge;

and, being without any bias of personal interest or design, look, not less to the common weal, than to the benefit of particular orders.

To estimate duly the relative utility of classical and any other species of instruction, for boys from the age of eight to twelve or fourteen, of whatever class of society, it is requisite to know well the nature of classical study, its effects upon the mind, and the results of experience and state of authoritative opinion; and equally, how far the other species is practicable, or efficacious, or preferable in the judgment of enlightened observers and experienced teachers.

When it is attempted to provide a plan of education, for those classes of the community who cannot afford for their sons, either the money or the time required under the present collegiate or university system, it should be an object to procure for them, if possible, all the advantages which the rich possess by that system, and likewise what is absolutely best. To place all respectable parents upon an equality as to the means of enlarging, invigorating and refining the minds of their children, and thus enabling them to reach the eminent stations in society; and to bring the children of all into contact and liberal competition, would be in the closest conformity with the genius and ends of our republican institution.

If under the system above-mentioned, "the operative classes" cannot compass the benefit of both classical and scientific instruction for their children, then the first care and aim should be, to give them the opportunity of obtaining either or both, according to circumstances. This duty would be more palpable and urgent, supposing it to be the case that, by inveterate custom or in reason, the professions of the law and physic, the ministry of the gospel, and the functions of legislation and government, are reserved

almost exclusively for the individuals who have been initiated in the dead languages. The mechanic or *operative* might well say—"I cannot consent to renounce so much for my boys, without clear necessity—try whether you cannot educate them either in those languages or in the sciences, or both, according to their aptitude—if you can, I have a right and obligation to exact from you the most comprehensive plan—their future prosperity and usefulness do not lie merely in the prosecution of my trade or any other mechanical art."

Moreover, the country at large has a deep interest in possessing the greatest number of citizens *suitably* educated to become her public servants or counsellors, and to procure her higher glory and enjoyment, as divines, jurists, orators, scholars and writers. For this purpose, all predominant tendencies to excellence in whatever pursuit should be cultivated:—where it is not indispensable to devote the *child* at once to a trade, his genius should have scope—his destiny remain open.

In the United States, "the operative classes" are generally so thriving as to be able to pay for the instruction of their children, in a measure much larger than those of Europe. We should take advantage of this circumstance to surpass Europe by the diffusion of liberal learning as well as science.

The liberal, comprehensive education of the mass of society, must produce due estimation and honour for the truly learned and amply informed; these will gain in every respect, while the others will escape a danger too common—that of being dupes, or falling a prey to the ignorant and presumptuous. Elevated purposes, noble sentiments, refined pursuits and accomplishments, will be better understood and more appreciated.

The tendency to *aristocracy* in the professions and in

social divisions cannot fail to be counteracted, or lessened, by making more general—by extending to "the operative classes,"—the means of vying with the highest in the best stores and tastes of intellect. When you place the trades upon a footing with the professions, in elementary education,—when you enable the former to furnish a full proportion of qualified candidates for the latter,—you diminish or destroy an *aristocratic* preference, an invidious claim to *gentility*.

On the other hand, when you industriously separate them in the places and subjects of instruction, leaving to the professions and the rich generally, what secures most dignity and influence, you aggravate those evils,—you create in addition occasion for jealousy, estrangement and adverse pretensions. It is well observed, in a Report to one of the American legislatures, that schools, to which every description of children could be drawn, those [illegible] alike, would produce the best state of [illegible] republican *equality* and fair competition, [illegible] system of gratuitous, limited instruction for the multitude, whenever a youth could be ascertained to possess superior talents, he ought, in order to do justice to him and the public, to be transferred, and thoroughly [illegible] in the higher seminaries at the public expense.

[illegible] instruction no longer exacts the time, nor the expense, nor the exclusive devotion, which are supposed to have generally attended it under the old methods. The objections on that ground are removed by the improvements in the process—it may be imparted in a few years, it is pursued with entire success on the monitorial plan, by which means its cost is greatly diminished and those acquirements in other branches, of which *boyhood* is capable, may be simultaneously made. *High Schools*, organized as several are both in Europe and America,

furnish an education comprising all that *boys* can be beneficially taught. for seven dollars the quarter; a sum which most of our "operative classes" can afford; and those schools, when well administered, attract equally the other classes, by the excellence of their instruction.

Unless a college be munificently endowed by individuals, or the state, it cannot furnish a *cheap* education except on the Lancasterian plan. Otherwise, if a large number of pupils be desired, the teachers cannot be few; and unless these be well paid, they will not be of the best description. The Lancasterian method, is not, in all branches, even of elementary instruction, *absolutely* the *best*, but only so in several, inasmuch as it favours *cheapness*. When the aim is to benefit "the operative classes," particularly, the endeavour should be made to render the institution accessible to at least the majority of them; and of course a considerable concourse of pupils must be kept in view. Neither the system of mere lectures, nor occasional attendance, nor incidental application, would answer for *boys*, who cannot be really *taught* unless they be classed, catechised, and individually trained. It is difficult to include in an ambitious scheme, the sons of the humbler, poorer tradesmen, since, in general, they must be set to work at an early age.

In Europe, no institution, we believe, has ever been devised or designated as a *college* for youth, "unconnected with the Greek and Latin." In Great Britain, several of the *colleges*, and many of the classical schools were founded or endowed by rich "citizens," that is, merchants or tradesmen. It was their object to procure for their order the advantage of classical instruction, or to promote generally what they deemed the best discipline of the youthful mind. To a participation in that discipline, it is owing that so many individuals of the middling and ple-

beian classes, as they are called in that kingdom, have risen to an equality in station, and much more than an equality of influence and fame, with the "gentry" and nobles. If they had been excluded from classical instruction, they would have been lost to their country as statesmen, lawyers, theologians, professors, and the authors of literary works, the sources of personal renown and national honour, and of improvement and delight to the civilized world.

In the monarchical countries, *aristocratic* jealousy kindles and struggles at the mere proposition to enable the middling and operative classes to obtain a *liberal*, comprehensive education. Hence the resistance to the plan of the London University. Hence, such language as this, held by some of the most able and zealous advocates of the classical system generally—"A classical education may, indeed be dispensed with in certain cases, in that, for instance, of the boy who is to be trained to a subordinate trade, or to some low and *mechanical* employment, in which a refined taste and comprehensive knowledge would divert his attention from his daily occupation. The good of the community requires that there should be grosser understandings to fill the illiberal and the servile stations of society. Some of us must be hewers of wood and drawers of water." The patrician and aristocratic orders in Europe would gladly *compromise* with the mechanical, agreeing to help them to merely *vernacular* education, and the elements of mathematical and physical science, provided they would renounce all *classical* instruction, and adopt *colleges* "unconnected with the Greek and Latin."

For the sons of "the operative classes," who are not "intended for mechanical pursuits," it is not denied that classical instruction would be the most eligible. With

regard to those who are thus intended, they will be either from necessity, habit, or some other cause, generally apprenticed or put to the operative business, by the age of fourteen or fifteen. But, according to the opinion of great authorities, the *sciences* cannot be successfully taught to youth under that age. The higher branches of the Mathematics, Natural Philosophy, Astronomy, Chemistry, Mineralogy, Political Economy, Jurisprudence, are not suited to boyhood. Nothing more than a superficial or elementary knowledge of them, could be communicated; and in the new plan of a College, "superficial education in any branch of learning" is expressly abjured.

Even under the old system of teaching the dead languages, with the early study of them was combined adequate attention to writing, drawing, music, arithmetic, English grammar, geography, and the principles of geometry. These branches of knowledge, and one or two foreign languages, are now, in most of the British and French seminaries for boys, and in several of this country, effectually added to classical instruction. If boys be not in general capable of acquiring the *sciences*,—to employ their faculties and time, nothing better can be found than the Latin and Greek.

It is a received opinion among the best judges of the question, that these languages would constitute a valuable part of education, though they were to be applied to no practical ulterior use. They are deemed the best instruments of intellectual proficiency—they best exercise and develope the powers of the child—they yield, not words merely, but ideas and sentiments:—They can never be an incumbrance or impediment for the mind of any one. The Romans made the Greek, the first study of their

children. We have the advantage of their admirable tongue besides.

In plans of the colleges "unconnected with the Greek and Latin," in the same breath in which "the idea of superficial instruction in any branch of learning" is "deprecated," a complete English education is promised, including Grammar, the Belles Lettres, and the art of writing the English language correctly and perspicuously; which "*essential* branches of knowledge" are to be "*fully* taught." Now, the Latin grammar is best adapted to give a knowledge of grammar in general. Dr. Beattie remarks that no one who understands the subject will affirm, that grammar may be learnt as perfectly from an English or French, as from a Latin or Greek grammar, and he asserts that classical learning is necessary to grammatical skill. We do not mean to intimate that the English grammar should not be taught; but it is not enough to make a thorough grammarian.

With respect to English composition, some knowledge of the dead languages is indispensable to the proper and full use of our tongue. A large proportion of its polysyllabic words are of Latin or Greek extraction. Far the greater part of the technical terms in every art and science are connected with the Greek. It has been noted by an erudite and elegant writer, that mere English scholars incur great danger of misapplying words derived from the dead languages; and that false grammar and false orthography very often disgrace their good sense and their knowledge of facts.

We have noted the remark of Godwin,—which many critics had already made—that, in general, nothing is more easy than to discover by a man's style, whether he has enjoyed the advantages of a classical education. The authors of the highest repute, in each of the principal

modern tongues, have been, in almost every instance, classical scholars. Tickel attributes the chief merits of Addison's diction to his having been first "fashioned by the ancient models." Blair says—"Without a considerable acquaintance with the ancient classics, no man can be reckoned a polite scholar; and he will want many aids for *writing* and speaking well, which the knowledge of such authors would afford him. I am persuaded that in proportion as the ancients are generally studied and admired, or are unknown and disregarded in any country, good taste and good composition will flourish or decline. None but the ignorant or superficial undervalue them." The want of some, or a better, classical education, is one at least, of the causes of that vicious style of oratory which so many of our legislators and other public speakers employ. We ought not to allow the English language to degenerate among us. The more generally we obtain a tincture of the Greek and Latin, the more safe will it be in its purity and dignity.

*Rollin* would have been truly astonished if he had heard that the *Belles Lettres* were ever to be "fully taught" without connexion with the dead languages. In his famous treatise on the manner of teaching and studying the *Belles Lettres*, he apologizes, as it were, for not having composed his work in Latin. Nor did Blair imagine the possibility of the thing, when he wrote the title page of his "*Lectures*."

We may hope that the multiplication of classical seminaries, the improvement of colleges, the enlargement of professional education, and other conducive changes which are in progress, will finally advance and determine the standard of merit and utility; since, whatever may be the prevailing doctrines and general practice on this side of the Atlantic, classical instruction is demonstrably

the most eligible as a basis for the national mind and reputation. "It so happens," says Dr. Parr, "that my own reading either in ancient or modern books, is not very confined; and the result of my observations is, that classical learning enables men to lay the strongest and broadest foundation for zeal and knowledge; that it qualifies them in the best manner for the duties of public as well as private life; that it prepares them to advance with a firm and steady step, from the refinements of taste, to the researches of philosophy; and above all, that in well-stored and well-disciplined minds it forms a most effectual barrier against the encroachments of those delusive and pernicious principles which have disturbed the repose, and obstructed both the intellectual and moral improvement of the civilized world." But we have, on this head, not merely the evidence and authority of scholars of this gigantic frame, and indeed of all who have been deeply versed in the ancient languages, or long engaged in teaching them. There is, besides, emphatic testimony from men who had taken a most efficacious lead and passed the greater part of their lives in the political and social world, and who, having been classically educated, could fully judge by their double experience. Thus, Mackintosh, Grenville, Burke, Fox, reciprocate the strain of Parr. "I am earnest in my wish," says Burke, "that critical erudition may live and flourish: for, let persons of limited conception think what they will of it, it has ever been and ever must be the first principle of a taste, not only in the arts, but in life and in morals. If we have any priority over our neighbours, it is in no small measure owing to the early care we take with respect to classical education, which cannot be supplied by the cultivation of any other branch of learning, and which makes some amends for many shocking defects in our system of train-

ing our youth. It diffuses its influence over the society at large; it is enjoyed where it is not directly bestowed; and those feel its operations who do not know to what they owe the advantage they possess." Charles James Fox observes in one of his letters to Parr—"If I had a boy whom I wished to make a figure in public speaking, I would recommend *Euripides* to him, morning, noon and night, perhaps preferably to Homer and Virgil themselves." A popular speaker with us might find it difficult to imagine how excellence in his art could be connected with the perusal of a Greek tragedian; yet the greatest of British parliamentary debaters practised no affectation, and expected to be at once understood, when he expressed the idea which we have just quoted, and when he referred familiarly to Homer and Virgil also, as manuals for the youth ambitious of distinction in oratory.

College Discipline.—Trustees and parents must co-operate with the heads of our colleges, or subordination cannot be maintained in those institutions. Pupils are not to be suffered to leave them at *their* pleasure. Their complaints should indeed be heard, and redressed when well founded, but should not be received as just without rigid scrutiny and visible reluctance; and unless ascertained to be fully so, ought to be repelled. Before the boy is placed in the academy, let diligent inquiry be made into the nature of its administration and the characters of its functionaries; and let confidence once given upon reasonable grounds, be continued and exemplified in language and act, until it is found to have been erroneously bestowed, or to be no longer merited. Combinations among students to resist discipline or rescue delinquency —hasty or perverse pledges of honour in schemes of general misrule—braggart manifestations of *spirit*, as youthful contumacy or rebellion is too often foolishly and

illusively called—are to be discountenanced, and perhaps may be most surely averted, by the conduct of parents and guardians. Ready indulgence on their side to offenders is treachery to the true interest of all parties, and to the cause of sound education, moral and literary.

We do not wish to see the American pupil blindly and abjectly submissive; but he should be *tractable*,—a quality compatible and usual with the noblest natures,—and learn to forego the airs and privileges of manhood until he has attained it in age and intellectual power. All seminaries must have a fixed general economy, binding upon every inmate. This is essential to their usefulness and permanence. It is to be thoroughly, though temperately enforced within;—it is to be aided and respected without. In this way alone can good scholars and good *citizens* be formed. Liberal allegiance to regular and necessary authority is the principle which upholds the fabric of society; when it has become a habit it is the best support of the commonwealth.

At the risk of being thought or pronounced to be fastidious or cynical, we must venture to confess that we never read without regret accounts of meetings, with chairmen and secretaries, held by college boys, resolutions passed, committees appointed, &c. If such meetings have for their object, an array against the enforcement of law and order, they reflect disgrace and not honour upon the principals and assistants. And even when the subjects of them are harmless or laudable, they should remain *private* transactions. The proceedings of the busy actors upon the great stage of life may be imitated as pastime or for convenience, within college walls; but what passes in that *recess*, when it ceases to be merely domestic, becomes incongruous and intrusive. We recollect to have seen in the newspapers

formal addresses from bodies of pupils to the President of the United States, on national affairs. Encourage such sallies, and you will have in time nominations of the Chief Magistrate by the same associations.

Anxious as we were for the success of the Greeks in their sublime struggle with the most ferocious of tyrants and bigots, we did not like the idea of public donations to their cause from Freshmen, Sophomores, Juniors, Seniors, or Tyros. It would be better that the money of the lad should be applied to the purchase of copies of Thucydides and Livy; and that he should be restrained in all cases from public interference in public questions. His sole business in college is the acquisition of knowledge and virtue.—We would not have him kept in ignorance of passing events and the concerns of nations, but our doctrine is that he is to be a mere inquirer and observer at the most. There is time enough for intervention and bustle, after he has passed through his novitiate.

The Blind.—American Institutes for the instruction of the Blind have been organized in the most satisfactory manner. This is, truly, an excellent foundation of charity, embracing the creation, as it were, of intellectual and moral being—the completion of the soul in all its faculties and susceptibilities, in a number of our fellow creatures whom Providence seems to have consigned specially to the beneficent and plastic hand of the more favoured portion of the human species.

The instruction of the Blind, and of the Deaf and Dumb, as it is prosecuted by modern ingenuity and philanthropy, may be pronounced scarcely less creditable to the human head and heart than any employment in which man can be engaged, and consequently deserving of universal concurrence. The process is all mind and beneficence; the results are beautiful and noble. A being so

mutilate in bodily organs as to be a cripple equally in the rational part, and thus, in the ordinary course of nature, restricted to an apprehension and existence but little above the merely animal, comes forth from the tuition of his fellow creatures, with illumination intellectual and moral; susceptibilities; tastes; accomplishments; equivalents that raise him to a level, in every respect, with the most amply gifted, happily disposed, highly refined and richly cultivated of our race. In this supplemental and glorious creation we have more than the ancients imagined in the achievements of Prometheus and Pygmalion

The case of the Blind is, in our opinion, still more pitiable than that of the Deaf and Dumb; it is susceptible of equal alleviation for the immediate sufferers, and of indemnification for society which loses by the imbecility of any of its members, and is bound to qualify them, if it can, for private enjoyment and public usefulness. The triumph of human ingenuity and beneficence is more signal and affecting in the instruction of the Blind than in any other exhibition of the effects of those wonder-working springs of human action, which we have ever witnessed. In the Institution of the Blind at Paris, there were, when we visited it in 1808, eighty youths of both sexes, undergoing a comprehensive course of education—literary and mechanical. They were taught, with complete success, the Latin, and several of the modern languages; most of the branches of general literature; the mathematics; music, instrumental and vocal; and a variety of handicrafts, especially printing and book-binding, in which it was impossible to be more skilful than they were. Of the whole number of pupils there were but three or four who had not a good ear and a great fondness for music; their concerts, in which they executed the compositions of the

most difficult masters, were of remarkable excellence; they sang with as much science as melody; no disposition, however stoical, could resist their chant of thanksgiving to God, and their immediate benefactor, Hauy, the founder and principal of the Institution: it was a chorus, of which the fine harmony, and the devout and grateful strain, seeming to issue from the inmost soul of the performers, along with their peculiar, mournful physiognomy, and the impression which the whole scene afforded of reclaimed and comparatively beatified existence, rived the heart and drew abundant tears from the eyes of every casual auditor. For those who understand the French, the elegant and pathetic sentiment and turn of the following verses, of the number of those which they sang, will form our apology for quoting them:—

"O ciel! pour combler tes bienfaits,
Ouvre un instant notre paupiere,
Et nous n'aurons plus de regrets
D'etre prives de la lumiere;
Que notre œil contemple les traits
De ceux dont la main nous soulage,
Et referme-le pour jamais:
Nos cœurs en garderont l'image."

In the mathematics, through the most abstruse and elevated parts of this science, their proficiency was truly astonishing, and superior to that of the pupils of a correspondent age in the regular colleges. One of them soon after bore away the governmental prize publicly contested, from all the latter. The particular aptitude of the mind, under the privation of eye-sight, for abstraction, accounts for this superiority. Several of the Blind educated in this institution, have been, and are, professors of the mathematics in the Lyceum and in the private schools of the capitol: others are organists in various churches in Paris and in the Provinces; some serve as interpreters of languages in the public offices, &c.: most of them gain a

comfortable livelihood by means of the learning or trades which they have acquired; they are, too, not only valuable to society as efficient labourers in the different lines of industry, but as examples of piety and order.

CHARITY SCHOOLS.—The processions or groups of charity children, which are sometimes encountered in our streets, must affect even the passing and casual spectator with respect and gratitude, on behalf of human nature, for those who contribute to rescue indigent and helpless childhood from the moral and physical disasters by which it is beset, and to place it under auspices and in a situation through which it may reach an equal lot with the classes originally more favoured in the cast of condition. It is not individuals alone who are benefited, when means for the happy developement of the moral and intellectual faculties, and opportunity for social efficiency and elevation, are thus afforded. The community at large have a considerable share of the advantage; the propagation of the good by example or otherwise, is indefinite: and hence, public spirit will specially direct its exertions and resources to this mode of charity in alliance with the general object of education.

## UNTHRIFT.

THE poverty in which Mr. Sheridan died, was not the fault of his friends, but the effect of his own inveterate improvidence and insobriety. He *abandoned himself* long before they ceased to assist him in every way. To his case we may well apply the excellent observations of the author of the Pursuits of Literature.

"The want of discretion and prudence has ruined more men of letters and genius than the time would allow me to mention. Without prudence and the habit of regularity, without an attention to the decencies of society and of common life, and of the principles by

which all men indiscriminately should be conducted, all our attainments are nothing worth. They will never procure us esteem or respectability among men."

To persons of genius as they are called, Dr. Johnson gave this solemn admonition:

"The relation of the life of Savage, will not be without its use, if those who, in confidence of superior capacity or learning, *disregard the common maxims of life*, shall be reminded that nothing will supply *the want of prudence*, and that negligence and irregularity, long continued, will *make knowledge useless, wit ridiculous, and genius contemptible*."

Sheridan's folly made his end the most striking of contrasts with what it might have been, had his endowments and opportunities been turned to the true account.

An essayist says of Churchill—"he was constitutionally licentious; his passions were too violent to admit of restraint—he scorned excuse or palliation for his vices," &c. We apprehend that the poet was no more constitutionally licentious or subject to ungovernable passions, than any other culprit who has preferred the paths of wickedness to those of virtue. He cultivated no moral principles—he resigned his power of salutary will, to gratify libertine propensities—he became *frontless*, and therefore disdained apology for his vices; in short he was "a bold, bad man," and is no more to be excused than the rest of the dissolute and criminal in whatever sphere. The same writer supposes that he relinquished the clerical habit because he found that "his inordinate passions would not allow him to maintain the purity befitting it."—Now, in fact, the real reason was, that he could not bear to maintain any appearance of purity:—Hypocrisy, according to the well-known aphorism, is the homage which vice pays to virtue; he was too corrupt and callous to consent to pay any homage at all in his deportment. His biographer explains his procedure thus—

"His conduct as a clergyman had shocked his parishioners, and incurred at length the displeasure of the Dean of Winchester, who remonstrated as became his station. But Churchill was too far gone in profligacy, and being, as his friends have been pleased to say, too honest to dissemble, he resigned his curacy, and *with this acknowledged sacrifice to depravity,* threw off all the external restraints which his former character might be thought to impose. That his contempt for the clerical dress might be the more notorious, he was seen at all public places, habited in a blue coat with metal buttons, a gold-laced waistcoat, a gold-laced hat and ruffles," &c.

When a loose woman becomes bold and obtrusive in her profligacy, she is detested and reprobated the more, and every one is ready to repeat after Young—

"A shameless woman is the worst of men."

So, in reference to common debauchees, robbers, and all sorts of common *hardened* villains. Then why not extend the same rule of judgment and treatment to depraved poets and authors, who choose to swagger with their vices and outface the world! Their impudence, however, is termed aversion to hypocrisy, high-mindedness, &c. This is at once a false and mischievous interpretation, as gratuitous as it would be in any other instance. The doctrine is radically unsound, that avowed vice is less reprehensible than concealed. The loss of shame is in all respects an aggravation of immorality.

The true moral of Mr. Sheridan's case, though such as we have presented, must not be permitted to operate against that description of literary, or scientific character which is improvident, not from addiction to evil courses, but from the complete predominance in the character, of intellectual taste and habit, or from nervous incapacity for pecuniary affairs. Letters, the sciences, and fine arts are apt to absorb the mind and attention—all worldly prudence is sometimes lost in the studies and per-

formances which belong to them; the domestic and social affections may continue to glow in the bosom of the author and the savant, but economical calculation and vigilance, are impossible for both his first and second nature. He possesses no foresight nor thrift, no faculty of retaining or acquiring property,—he falls into embarrassments, if left to himself for such concerns. This has been seen in numberless instances even of the most successful genius and learning; and allowance, aid and compassion are due to a sort of destiny, where all the rest is worthy of esteem and regard. The simplicity, heedlessness, and fate of Dr. Goldsmith, are far from being rare in literary biography. All this class are made to be the prey of speculators of different species—those in whom the instinct of gain rules the whole creature—whose sole passion, thought and pursuit, and *summum bonum*, is lucre sufficient or superabundant.

In the literary nations of the continent of Europe particularly, there is a peculiar race of literati and *savans*, artists, antiquarians, &c. almost unknown in our country—we mean the many who are content with comparative poverty, from the mere love of letters and science—who seek knowledge with a constant labour and delight for its own sake—to whom all the ordinary prizes of life are as nothing in the comparison. Every American of similar taste and pursuit partakes in a degree, of the general spirit of his utilitarian community; his studies and achievements are, for the most part, subsidiary to some profession, by which he gains a decent livelihood, or aims even at wealth; there is not the same disinterestedness, romance, or, (says the world,) folly, in his special career. But still, it is not in many cases that he is an equal or fortunate competitor, with the rest of his countrymen. For the great part, in the United States, the learned

professions husband their means the least, and leave the smallest inheritances; they do the most without pecuniary purpose or recompense, and spend their incomes, which they earn hardly, in a manner signally liberal. It is here that, when the complexional and distinguishing improvidence of the intellectual man displays itself in his dangers, impoverishment or waste, he is chiefly to be compassionated and readily aided, because thrift is so much more general and keen, the portion of the community who can understand and excuse him, so much smaller, and his order of *abstracted* intelligences relatively rare.

He experiences no indulgence in any quarter; the mass handle him as unsparingly as they would a Jew broker; the more cultivated, yet penny and pound-wise, are disposed to wonder or sneer at his silliness; his destitution becomes nearly complete. But the lesson against improvidence is the stronger. On that account, it should be early and earnestly counteracted by the individual and his friends.

There is no country wherein the cautionary distich,

> "Go to Homer, if you will,
> And see if he'll discount your bill,"

is more true and salutary than in the United States. Mere literature in general, and verse in particular, may be said to be below par in every respect, in our market. The worst has as good a chance of being *praised* as the best; to both we could apply the old remark about probity—*laudatur et alget.* Novel and tale-writers, and the manufacturers of school books, alone succeed in the two-fold sense; and of them the number or mob is becoming so great, that they will soon require a high protecting duty—a prohibitory system embracing even impartial home criticism.

It is, indeed, undeniable, that not a few of the authors of all ages, whose genius and works have afforded the highest delight to the world, and obtained the richest fame, suffered the worst ills of the *res angusta*—of a lean or an empty purse; and that, without the goading of want, they would not have thus left—to use a phrase of Lord Bacon—their valuable souls to posterity. "Composition," says Dr. Johnson, "is for the most part an effort of slow diligence and steady perseverance, to which the mind is dragged by necessity or resolution." This observation is confirmed by general experience; and it is equally certain, that the resolution necessary to the task of writing is not, in most instances, produced by the ambition of praise, the enthusiasm of public virtue, or "the prompting sting" of genius. The annals of authorship show, that the animal wants of life have too frequently extorted the best labours of the pen, when every other stimulus would have been ineffectual, and they also prove that the necessity, of which Johnson speaks, does not necessarily chill the inspirations of genius, or materially obstruct the operations of the intellect.

Still, it is not less true that poverty is and must be, in a multitude of cases, an impediment to the full or successful exertion of literary powers—that it often paralyzes the literary spirit as well as freezes "the genial current of the soul"—that it prevents enterprises and labours from which all the benefits of fortunate production would accrue. An Italian poet remarks that the swan sings only when she has a well-built nest, gentle breezes, and substantial food; and that Parnassus is not to be ascended by those who are afflicted with biting cares.

*Lieto nido, esca dolce, aura cortese,*
*Bramano i cign', e non si va in Parnasso,*
*Con le cure mordaci.*

This verse is too often seen to be as illustratively just as figuratively beautiful. Whoever is compelled to earn a livelihood by the pen experiences hardships and mortifications, and makes sacrifices of feeling and right, which are painful in a degree at least equal to his enjoyments and rewards. He is rarely or ever entirely *free* in the choice of his topics and side, and the manifestation of his opinion and doctrine. He cannot escape from warping and withering influences, which arise when the impulse and faculty of accomplishing general good are most strongly in his consciousness. If he does not become despondent, supple and venal, his hope and rectitude will be constantly and most severely grated. To maintain a firm port and perseveringly reject undue control, must be almost impossible for the writer by stern necessity.

Among the *Letters* under the name of Lord Lyttleton, the Younger—a work formerly so popular and widely spread—is one concerning the indiscretion and frequent fate of the literary character, which strikes us as inaccurate and unfair; but the following passage of another of the Letters—hard and secular as it is—should, we think, be deeply inculcated on every American aspirant for literary excellence and honours.

"When I seriously reflect on the miseries of dependence, by whatever name it may be distinguished, I cannot but admire the prudence, and envy the disposition, of those men who preserve themselves above it. I am convinced, that no man can be happy, or honourable, who does not proportionate his expenses to the means he possesses; and if the phrase is significant that describes the man who pays every body, as *above the world*, he who has disabled himself from pursuing the same conduct, must submit to the abject idea of being beneath it. If your creditor is a shoemaker, and you cannot discharge his bill, whatever your rank may be, he becomes your superior, and the moment you put it out of your power to pay a servant his wages, he becomes your master, and you must not only submit to his

impertinence, but connive at his fraud, in order to prevent this liveried creditor from making his demands. I tell you honestly, that the galled horse winces on the occasion, and that my withers are most severely wrung. I feel the grief so sensibly, that, if I had an amanuensis at hand, I should like to patrol my library, and dictate a discourse on worldly prudence. The circumspect use of money, arising not from any avaricious principle, but from the wise practice of applying means to ends, will keep a man in that state of independence which is the rock of life. On that foundation he can stand firm, return the haughty look, smile at the supercilious frown, give truth its due force, and scorn the embroidered lie. You have a son, and let me advise you, while the smartings of the moment dictate the counsel, to instil into his tender mind the lasting impression of a liberal prudence, without which virtue is continually harassed by necessity, pleasure has but an interrupted enjoyment, and life becomes a chequered scene of agitation and distress."

## COMMERCE.

A NATION whose commercial prosperity is high, may count upon a constant accumulation of capital, which will enable her to meet any extraordinary emergencies with extraordinary supplies.

A wealthy populace, grown strong by the pursuits of trade and industry, broke their chains two centuries ago, and demolished the feudal system. The swelling of the middle classes, from the same cause, beyond their proper size, as Mr. Burke has expressed it, contributed materially to the subversion of the old government of France. Hereditary subordination, without an equality of rights could not long endure, when the relative position of the different classes of the community was entirely changed. Arbitrary dependence among individuals, or absolute despotism in a government, is incompatible with the regular accumulation of wealth, by industrious pursuits, in the hands of the lower orders. The sense of

pecuniary independence, produces energy of character, and an impatience of servitude. A bold and jealous people have it in their power, and rarely want the inclination, to break down the barriers of privilege,—and to shake off the yoke of an arbitrary sovereign.

Trade is the nutriment of every branch of industry, the consequences of which, as we have stated above, are so opposite to the genius and views of the French government. To the influence of commerce we owe that mild revolution which banished the fierceness, the turbulence, the darkness, and the "iron slavery" of the feudal times, and substituted the social virtues—the lights of science—the liberal feelings, and the gentle subordination of freedom.

The pursuits of commerce lead to the cultivation of the arts of peace, and to habits of liberal and useful research. They tend to soften and refine the manners, and to promote the virtues of humanity. They enlarge the understanding, and fortify the moral qualities. They generate a spirit of tolerance, and form a solid character of clear, sagacious sense, destructive to the frivolity and to the prejudices, without which despotism cannot exist.

They invariably produce a spirit of independence, and a warm attachment to civil liberty. The habits of activity to which they lead—the latitude of converse with mankind, the opportunities of comparison and the means of enjoyment which they afford, quicken the perception of injustice and strengthen the love of freedom coeval with the mind.

We have had occasion to observe among the body of merchants everywhere—particularly in England, and in this country,—a jealousy with regard to natural rights,—a hatred for oppression—a love of order,—and a sound and temperate judgment on questions of government,—

more remarkable, we think, than in any other description of men collectively taken. It may be asserted that no government purely arbitrary can ever be established, or long endure, in a country where commerce is tolerated, or protected upon a large and liberal plan.

Notwithstanding the beneficial experience which the agricultural classes have enjoyed for so many years, they are, perhaps, not yet sensible, how far foreign commerce contributes to multiply their domestic comforts; to augment the amount and value of their surplus produce, and to prevent them from sinking into a condition of comparative insignificance and wretchedness. We know not whether they are as yet fully aware, that it is eminently their interest to promote the growth and prosperity of the commercial cities; which, by affording a market for the rude produce of the country, give encouragement to its culture and further improvement;—which regularly employ a portion of their own capital in the pursuits of husbandry, particularly within their own neighbourhood;—which, in furnishing the country with manufactures, and foreign commodities, essential to the comfort of its inhabitants, at a cheaper rate than they could be procured by themselves, enhance the rate of agricultural profit, and by leaving productive labour at liberty to confine itself exclusively to its proper employment,—the culture of the soil,—increase its productive powers.

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## SOCIAL SYMPATHIES.

Doctor Parr courted the society of the dissenters, in order to promote harmony and charity. He told them, "let us eat and drink together, laugh and joke together, and then go away, and snarl, and bite one another, *if we*

*can.* He familiarly termed them his *non con* friends; urging the efficacy of amicable intercourse between persons of different creeds, with this sound testimony. "I have always found that when men of sense and virtue mingle in free conversation, the harsh and confused suspicions which they may have entertained of each other, gradually give way to more just and more candid sentiments. In reality, the example of many great and good men averts every imputation of impropriety from such intercourse; and the information which I have myself gained by conversing with learned teachers of different sects, will always make me remember with satisfaction, and acknowledge with gratitude, the favour they have done to me by their unreserved and judicious communications." Convivial meeting is, in fact, the best remedy for those mistakes and asperities, into which men are apt to fall with regard to each other, before mutual knowledge, when they happen to be in opposite or different sects, whether religious, political, scientific, professional, or social. Prejudices and animosities are often carried to the grave, to the vexation of those who cherish them, and the injury of their objects, which the converse of a festive hour would have radically cured or greatly mitigated. It is a deep error to attach all or chief importance to speculative opinions, or things adscititious and exterior to the essential mind and being. Pure morals, warm hearts, good tempers, fond or generous sympathies, rich understandings, practical virtue, salutary actions, are the real treasures and delights of this world. A cultivated man lives with gratification, and dies with solace, in proportion to the liberal affections which he has possessed, the solid good which he has achieved or endeavoured to accomplish, the sound knowledge and sentiment which he has communicated, the beauties of the pages which he has read, the excellen-

cies of nature and art which he has contemplated. As the mind expands or contracts, sinks or rises, according to intellectual intercourse, so does the spirit according to the natures with which it communes. Live with people who have but few ideas and frivolous habits, and some assimilation is inevitable; associate only with your own fraternity, and bigotry of one kind or other will be the consequence. Opulent and nervous intellect replenishes and invigorates the head, as strong and generous sentiment vivifies and improves the heart, in its external operation. There is a mental and a moral atmosphere to be carefully sought or avoided.

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## IMPRISONMENT FOR DEBT.

A CASE STATED FOR A PUBLIC JOURNAL, IN THE YEAR 1824.

*Mr. Editor*—I have learnt, by one of the newspapers, that a *dead* body was recently arrested by bailiffs, at Boston, as it was about to be borne to the grave. You have not published this case: perhaps you omitted to do so from a sense of shame as an American, and lest it should be known to your foreign readers that there are statutes, or common law, in the United States, which authorize such profanation. "One touch of nature makes the whole world kin." That touch was *death* in Shakspeare's meaning; but, I fear, it must be experienced by *all* parties to verify the poet's maxim. It seems that we have, among us, harpies whose avarice can feed on the ghastly corpse; who are not to be affected by the most striking of all lessons for our animated *clay;* who, in pursuing the remotest chance of securing a little pelf, would aggravate, by the most unexpected and poignant of

afflictions, the sorrows that fill the awful house of mourning and accompany the sad procession of the hearse. Debt, with insolvency, is bitter enough to persons of delicate souls; but what idea can be conceived more excruciating for such persons, than the bare possibility of the seizure of their bodies, after demise, by the officers of the law, with the consequent shame and cumulative anguish inflicted upon their friends and relatives! This indignity to the mortal remains of the fellow-creature, is one of those bad peculiarities of the civilized state of society which degrade it in some aspects below absolute barbarism.—I had read of legal arrests of human carcasses in British newspapers and novels—I had shuddered, and said to myself, this can never happen in America—it is a practice reserved for old Europe—the American novelist, who shall wish to employ it as the climax of his tale of wo and horror, must place his scene abroad.

Upon the general question of the propriety or utility of imprisonment for debt, I have not been able to make up an opinion. The dread of the punishment may operate as a salutary restraint upon imprudence and dishonesty—property must be protected against *depredation* of every kind. This reasoning was, indeed, devised, I believe, by the ancients, who condemned insolvent debtors to the rack, to perpetual slavery, to be thrown to wild beasts and fish, &c If it be true, as has been lately remarked in Congress, that, in an insolvent, you as often see a defrauded creditor as a fraudulent debtor, we should at all events nicely discriminate cases, when we would resort to *the jail* as a remedy. Though rogues deserve punishment universally, yet their innocent families, for whose bare subsistence their personal freedom may be indispensable, deserve our consideration and sympathy.

The power of incarcerating your debtor is an encou-

ragement to lend, and a source of security—but if you wanted *that power*, might you not be either more *cautious* or *generous?*—and would not the *additional* caution or generosity compensate society in general for the evils which might result from the personal immunity of debtors? Such of the class as deserve imprisonment care but little about it, as it is *managed* now-a-days—those who do not deserve it,—the honest in intention, the victims of misfortune,—feel it deeply,—suffer greatly by it, in all respects. The lists of debtors confined for very small sums, which I have seen here and in other parts of the Union, are indeed, appalling—they show that *regulation* at least is needed in the last degree—they display an incalculable amount of unnecessary and noxious misery and debasement—they prove how far the worst forms of litigation are fostered and the morals of the poor exposed almost gratuitously and indefinitely to corruption. The inquirer and economist who should visit all the debtors' apartments in our country, and ascertain *by whom and in what manner* they are occupied, would, probably, be at no loss to decide whether their doors should not be immediately thrown open, and after they had been evacuated, for ever closed.

Some years ago I obtained a judgment for a sum not very large nor yet inconsiderable, against a fellow-citizen, the father of a numerous family, who lived with them in a decent and apparently comfortable style. He pleaded present inability to pay—my lawyer told me that his household was well-provided—that his children were placed in good schools, &c., and, in short, persuaded me that if I pushed things to extremities, the moneys would be forthcoming. I consented, or directed, that this should be done, and in due time was informed, not that my debtor had discharged my demand, but that he had been

lodged in jail and his business broken up. The intelligence startled and chagrined me—I complained and remonstrated—but was urged to try the effect of the new situation upon my man. A fortnight elapsed—my heart and imagination were at work in the interval in favour of the prisoner; I determined to relieve my disturbed conscience by visiting him and ascertaining, directly, his case.

My attorney accompanied me to the jail, which I entered for the first time. As we traversed the passages, we saw numbers of squalid beings collected in some of the rooms;—these were the very poor debtors; some of them confined for a dollar and saddled with costs of suit to thrice the amount.—Their labour was lost to society for months or years, on account of debts, the amount of which they could earn in a day or week. "How do they spend their time here?"—"In listless idleness, or gross conversation, or moping and desponding. It does them no good to be here, and it is enough to make one sorry to see their wives and children when they come after them." So said our grisly conductor. He led us to the apartment of *my* debtor and prisoner. He would not practice the ceremony of announcing us; but opened the door abruptly and retired at once. I stopped on the threshold, contemplating the group within.

There were two small children, a girl and boy, neatly dressed, playfully hugging each other near a cot, of which I noted two, in opposite corners. Near the fireplace, in which a few sticks were burning, sat a female of the middle age and a genteel exterior, making up linen—by her side a girl of about thirteen or fourteen years old, with a graceful air and intelligent countenance, also working; a little further, a man,—a gentleman,—of about

forty-five or fifty, of a sedate but mournful eye, a pale, thin visage, a negligent attire, resting his hand fondly on the head of an infant who slumbered in his lap The room had a gloomy and damp aspect, and the trampling of feet, the creaking of hinges, and the clamour of rude voices, without, did not weaken the general impression of discomfort I entered singly—the mother and daughter rose from their hard chairs—the father alone knew my person—he immediately but tenderly placed the infant in the mother's arms, and then pronounced my name I shall never forget the glance which I received from the two females—it was one of mingled reproach, resentment and piteousness, subdued, however, according to the habits of good breeding and the softness of the sex —the two sportive children turned suddenly from their play, and stood gazing as if they had heard a sound with which they connected fear and dislike The debtor, with a steadfast, but not offensive look, though with a quivering lip, and trembling hand, brought forward a chair and requested me to be seated, and asked me my pleasure As he did so, the wife and daughter withdrew towards the cots, endeavouring to restrain the younger folks from exclamations and close surveys, which could not have enlivened my mood.

I stammered something to the father about my uneasiness in recollecting what had happened, my regret at his situation, my title to complain of his conduct, the duty which I owed to myself and my family, &c He listened to me without embarrassment, observed, when I appeared to have done, that I had exercised a legal right, and that he was not disposed to upbraid me or expostulate, and he then proceeded to give me explanations, which he said might relieve him from the suspicion of dishonesty or extreme levity in contracting debt, upon which suspi-

cion I might have acted. He soon made me sensible that, when he formed engagements with me, he had a *reasonable* confidence, from the condition of his affairs, of being able to execute them punctually; and that his disappointment and mine were owing to the delinquency of persons whom he was warranted in trusting and to the operation of those general causes which had produced so much distress and embarrassment throughout the country. "Your lawyer saw my parlours neatly furnished, and myself, wife and children well clad; he knew that our domestic wants were gratified, and that I educated the children at the usual expense:—he concluded that I might have a surplus; or could contrive to pay you by close retrenchment. But it was indispensable to the success of my plans in business that I should keep up the appearance of some prosperity—my wife and myself had been accustomed even to luxuries—in endeavouring to have our offspring liberally instructed and trained, we gave way only to the most powerful impulses of the heart, and to the consideration that they would be the more able and eager to discharge those obligations, which their parents might not be competent to meet. We practised all the thrift which situation and sentiment would admit—all that was compatible with our purpose of finally doing justice to you. To destroy my credit, was to incapacitate me in every way. You were under wrong impressions, and I understood that you would not listen to the real history of my case. I assume fortitude and resignation here, to sustain the spirits of my excellent wife, who will not be separated from me, but my heart and hers are still wrung with grief at the ruin of our prospects for the little ones. But these are in good health and of fine dispositions; we can work together, and procure a subsistence, when we shall be extricated from this place.

"My eldest boy and all the others, except the youngest darling, sleep at the house of a kind sister-in-law. We have friends who would have come to our relief, but we did not wish merely to transfer a debt, and in so doing, possibly injure those for whom we were bound to feel most regard."

I desired to hear no more—with a choked utterance, I made this worthy man understand that I would remove at once all impediment to his egress His eyes brightened—the wife and the children advanced, having distinguished my emotion and intention almost intuitively —I was saved from a scene of gratitude, which would have been even more irksome than the one of sorrow, by the entrance of a tidy, active female, and a smart lad, who proved to be the sister-in-law, and the eldest son. The former carried a basket in her hand, covered with a white towel, and the children seemed to be well acquainted with the nature of its contents. Benevolence and notableness shone in her face. When my name struck the ear of the ingenuous and spirited lad, his looks were such as the father thought it necessary to repress at once by a similar mien directed to him. I could have felt no resentment if they had all railed at me, so deeply contrite was I for having blasted the happiness and fortunes of such a family, by a really improvident attempt to recover what was not necessary to my own support and credit. My vexation and repentance were heightened as I examined the wretched room, and observed the family bible on the rough table, and some volumes of the English classics collected by the brother for the use of the sister. The general conversation which ensued impressed me with respect for the good sense and sentiment and liberal improvement of my new friends—I say *friends*, for such they were at once

inclined to be, notwithstanding my agency in their new fate.

You will think me tedious, Mr. Editor; but I shall not trespass much longer on your patience. The sequel of my story is—that my debtor, very soon after he was released, was obliged to emigrate with his family to a village in the interior, as he could not be reinstated in his credit and former career They toil there in a more humble line; thrive in a more simple way, hope to be still able to pay all their debts, and enjoy satisfaction which I may envy.

I shall detest for ever the words *imprisonment for debt*, and must beg of you, if you should hear of any instances of the arrest of *dead bodies*, to brand them with the infamy which they merit.

A CHRISTIAN.

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## THE STAGE.

We think, and have always thought, that a well-regulated stage is fitted to be useful in several important respects, to a populous city. And it is probable that this opinion would be universal, had the stage always borne that character,—if licentiousness had never been suffered to pollute the drama itself, and the rules of morality and decorum had been strictly maintained on the boards, and in the galleries and lobbies Objection could no more lie to an assemblage of persons, collected in a commodious and ornamented structure to hear the chaste and elegant productions of inventive and poetical genius, and to witness representations of the struggles and fate of the nobler or more dangerous passions, and pictures of the manners and follies of the different styles of life, than to a concourse for the purpose of hearing a lecture, a trial,

or simple recitation; or of enjoying any liberal exhibition [illegible] adapted to improve the taste, to give an insight into the varieties of social character and existence, and to excite strong and salutary emotions.

The drama is susceptible of excellent uses; and the stock of pieces which English literature now possesses, is, we apprehend, such as to furnish enough, both in Tragedy and Comedy, free of impurity or grossness in the dialogue, and open to no reproach in regard to the general moral and tendency. It is this consideration which entitles us the more to complain, when plays and farces, exceptionable in those points, are introduced, or *double entendres*, and libertine allusions and incidents are tolerated. A mother who takes her daughter to the theatre, should never be compelled to blush herself, and to see her child's cheek suffused with shame, at what is uttered or transacted on the stage. It is not surprising that women of delicate and religious minds, who have even but once experienced this mortification, should afterwards shun the scene of it, and communicate their disgust to others. The apology usually offered for such irregularities is, that a portion of the public, of gross habits and tastes, require these, to be amused; and that, without consulting their gratification, the theatre cannot be supported. We question whether the presence of the vulgar and dissolute could not be obtained upon more creditable terms—quite as easily by broad humour divested of profaneness and lewdness; and we are sure that more persons are now lost to the pit and boxes, by the license and equivocal reputation of the theatre, than would desert the galleries, if a reformation were effected.

Reduce to its true essence the argument of all who contend for the *necessity* of admitting public prostitutes and licensing the exercise of their arts of enticement, and

the intrigues of which they are the objects, in the theatre; and it is this—"We must have them in order to draw young men, and debauchees of whatever age, and thus assure larger receipts at the door." The reasoning is similar as to the retention of those indecent repartees which occur in some of the farces. We must confess that we see no real difference between such pleas, and those which might be urged by the keepers of establishments more directly favourable to the nutrition and diffusion of vice.

There would be no ground of complaint, if the reply should be—"you persist in maintaining a positive nuisance—there are very many of us who cannot be reconciled to this admixture of acknowledged evil with good—we must therefore abstain from passing your threshold, and deter others if we can, that they may not be exposed to danger, or give countenance to the mischief."

We trust that the discipline of the projected theatre will be, as we sincerely think it may be rendered, irreproachable Theatrical exhibition might be made even more beneficial than it is in its best common forms; and it is not to be condemned entirely for a few defects or inordinacies

One consideration, moreover, is all-powerful with us. The theatre will subsist and flourish, in spite of all reasoning levelled at its morality. It is connected with the habits of civilized society, and has, indeed, prevailed at all times, and in all nations not absolutely barbarous. We know of but one republic from which it was excluded—the imaginary one of Plato. Since it cannot be eradicated or banished, the true course with regard to it, is to endeavour to effect its complete reformation. That it is capable of salutary uses, no one, we think, can doubt,

We would no more argue from *abuse* in this case, than in that of any other institution. All persons conscientiously scrupulous, may abstain from frequenting the theatre, or encouraging it in any manner.

PERSONAL CHARACTER OF ACTORS.—The doctrine which is proclaimed,—that the personal conduct of an actor ought not to be considered in connexion with his public exhibitions, nor affect him at all professionally—implies the lowest degradation of the whole theatrical corps, and snatches all dignity and honour from the stage. Managers and players should be the last to admit it in theory; or to act as if they deemed it admissible. In common life, there is no labourer, no artisan, no member of the higher professions, who can commit a heinous violation of duty and morality, without feeling the loss of his character, in his business:—individuals of moral sensibility, who wish to assist the cause of virtue and social order in general, will have nothing to do with others that have rendered themselves personally and notoriously infamous. An inquisition is not, and should not be, established into private conduct, in ordinary cases; but in almost every instance, even in the humblest callings, where there is detected and flagrant turpitude, *custom*, as well as consideration, is withdrawn more or less from the offender; he is more or less shunned and frowned upon in every capacity. This, we might say, must happen among a truly moral people; and the practice is most beneficial, as it tends to repress bad example, and brings a powerful influence to operate upon iniquities and disorders which the law cannot reach; —it will therefore, be thought obligatory by a good citizen. Public opinion may be more efficient than the penal code, and should be kept active, and even fastidious, if possible, to be turned to due account.

Now, is the occupation of the player to be excluded

from the sphere of public opinion? If so, it is debased below the standard of almost every other. To urge that it serves merely for the amusement of the public, is not to meet the question; for, this is not an adequate view of its nature and ends, and the impunity of bad example being the evil to be averted, it ought to be, from the general reason, subjected to the common control. But, it is not treated justly, nor generously, nor wisely, when it is either directly or by implication denied, in this country, all respectability; since, for the most part, the players on the American boards have merited esteem for their private deportment, and in a few instances only, given public scandal. Abroad, their pursuit has, indeed, been more dishonoured and depreciated; yet there, almost every theatre has possessed members who have maintained unexceptionable characters, and held a certain rank in society, and no where, have they, particularly those of eminence, been suffered to pass without marks of public reprehension and odium, after being convicted of grossly immoral and ignominious conduct.

Since the drama cannot be altogether suppressed, even such citizens as deem it in itself a mischief, should wish to see its professors more or less reputable as individuals; considering that, in proportion to their creditableness, will it be the less injurious, and the benefit of which it may be capable, the more certainly educed. And this wish must be lively and is but consistency, with the friends and advocates of the theatre, who contend that it is absolutely a good, and ascribe to it an important agency in improving the understanding and the heart. They will see at once, that for the support of their theory, the personal character of the actor is by no means immaterial, and should be held in subjection to public sentiment.

Whatever may be affirmed as to the moral and social

consequence or insignificance of the heroes and heroines of the stage, it is certain that, in the exercise of their profession, they stand out, even personally, in bolder relief, and more affect and engage the minds of a large portion of the community, than the individuals of almost any other class—and hence, it would seem to be especially important and desirable, that they should not be prosperous examples of convicted villany. The most forcible motives for the general discountenance and proscription of profligacy, apply to them in every situation. With regard to the proper treatment, it is certainly, not personal violence nor mobbish tumult; it is neglect; abandonment; the sacrifice of curiosity and the pleasure which might be derived from their exhibitions, to self-respect, public obligation, and the regeneration or credit of the stage. If the particular culprit comes from another country,—a fugitive from a just public outcry there,—additional reasons, upon which we need not dwell at present, offer themselves for exercising most rigidly in relation to him, the duty and policy already mentioned.

## UNDERSELLING.

We do not know a class of "dealers," whom the liberal part of the community should more particularly discountenance, than those who purposely incur loss or expose themselves to it, by *underselling* or *underworking*, in order to destroy the business of others, which they cannot fairly rival, and which yields but a reasonable or moderate profit. It must be a miserably selfish and grovelling nature that can attempt to undermine the livelihood of a fellow-citizen, honestly and industriously acquired: no palliation for such an attempt is to be found except in

utter necessity,—the pressure of extreme poverty, producing a desperate, reckless spirit. When it proceeds,—as frequently happens,—from the mere jealousy of trade, from envy of decent success,—*dolor alienæ felicitatis*,—it bears a truly malignant and despicable character.

Fair, earnest competition cannot be blamed; but on the contrary may be respected and encouraged as ministerial to the perfection of the arts, to the convenience of the whole public, to the animation of skill, intelligence and industry. Very different, however, from that, is the resolution to crush, if possible, at any cost, a prosperity which has been built on a just foundation;—to enable the customers who, in contributing to it, have been fully requited, to obtain their objects gratis, or at a price below the proper standard. Whoever is capable of this scheme of prostration, whether from sheer wantonness of malice, or actuated by the desire of rising on the ruins of a flourishing predecessor, would, perhaps, commit a direct robbery, or blast a deserved reputation, whenever this wickedness could be committed with impunity. Under any circumstances, or in what form of indulgence soever, the propensity to take a sordid or base advantage,—to pursue merit and honourable success with hate and hostility,—to sicken or repine at the welfare of any individual or part of our species—must be viewed as degenerate and vicious, as akin to that mood in which the Prince of Darkness looked upon the felicity of our first parents in Paradise—when "on the tree of life" he "sat like a cormorant,"

"——— devising death,
To them who lived."

We have been prompted to the foregoing remarks, by some complaints from correspondents, which we believe to be authentic. In condemning undersellers or under-

workers, of the description thus denounced, we cannot refrain from accusing such customers, or other persons, as consent to profit by their illiberal or foul artifice, of a want of generosity or reflection. No respectable mind should seek to obtain service or benefit without paying its usual and right equivalent: the doctrine that we may get what we can, no matter at whose cost, is false and immoral in itself, injurious in its main tendency to the general weal and mutual kindness of a community; and especially unbecoming and loose when, in acting upon it, we serve the ends of the covetous, the envious, the spiteful, or the desperate. It is for the advantage of every substantial citizen, that established and ingenious industry, peculiar efforts and talents, sustained and durable enterprise in business, should permanently thrive—a result not to be expected, unless the heads and operatives of all classes, who can afford to pay for what they require, continue to do so duly and steadfastly.

## SOCIAL OPPRESSION.

Dr. Channing, in an excellent discourse before the Legislature of Massachusetts, has noticed, as a prominent trait of the times, the widely extended practice of forming societies for the accomplishment of particular public or private ends, cherished by many or a few. In fact, it is enough merely to suggest a real or fancied object of moral or religious utility, or social discipline, to cause a certain number of people to band and confederate accordingly.

There are three kinds of liberty,—*political*, *civil*, and *social* or domestic. The last mentioned may be as important to the independence, self-respect, and general comfort of individuals, as either of the two former. Now,

the institution of so many associations in reference to matters within its range or essence, tends to impair it in a considerable degree and with much annoyance.

The confederacies, or self-created tribunals, do not, indeed, wield the sword, light the fagot, or tie the rope,—they use no direct force, inflict no physical pains; but these are not the only means of coercion and tyranny,—of destroying the just freedom of will or action. A general denial of favour,—a common frown,—an implied excommunication,—many indirect influences,—contribute to raise power for leagues of respectable composition and fair professions, which the members could never possess individually and separately. United, they can cry down or cry up; employ a heavier purse; recruit a multitude of partners, and virtually overawe and coop others, though they may not intend or exercise absolute dictation.

We would not disparage any of the great societies for charitable or religious purposes; but we would incite the public to be jealous of the multiplication of such as any set of men, or a few individuals, so easily contrive to establish, in order to carry a favourite point of alleged social reform. Under the widest theory of political and civil rights, we may find ourselves insensibly abridged of all *social liberty*; degradingly involved in the closest meshes or the most restrictive spell of influences, as to personal freedom of sentiment and conduct. The republican American, while boasting of his constitutional and legal privileges, may finally become subject to a discipline as severe almost as that of the Trappists, or the slavery of any resident in a country where Inquisition and Censorship compel universal conformity to doctrines and observances prescribed by ambition, fanaticism, and the lust of gain or rule.

An Anti-Quack Society is needed for the benefit, not only of those

> "Who wish to be strong,
> And hope to live long,"

but of all who desire to preserve the sanity of their minds and feelings,—to escape from the dominion of the silliest prejudices and the most mischievous animosities. There is much truth in the opinion which has been expressed by some political moralists, that man cannot achieve even reasonable practical freedom. Whatever may be the form or constitution of the government under which he lives, some of his fellow-citizens will contrive, by associations, intimidation, selfish cunning or hypocritical pretences, to make him a slave,—to deprive him of the liberty of speech and action in matters unimportant either for religion, morals or general order.

## MORAL COURAGE.

In monarchical countries, the absence of *moral courage*, —the omission to speak and act according to the dictates of truth, justice and generosity,—in many individuals from whom everything courageous and noble might be expected,—may be traced to fear of the Monarch or his ministers, the hope of their patronage, or the ascendancy of court-habits and fashion. The *eau bénite de la cour*, Court Holy Water, is proverbial. In Great Britain; and now in France, to a more limited extent; a certain class of politicians and subjects, look to popular opinion for their importance and aggrandizement, and are fettered by party-bonds: and hence, their conduct and language suffer other cramping or perverting influences.

In our republic, the "genial current of the soul;" the admiration of independent virtue; the full freedom patriotic and philanthropic speech and action, are checked by similar causes, and repressed in a more unworthy and injurious degree than we are commonly willing to allow or perceive. That overshadowing idol, deemed the best of possessions next to wealth—*popularity*, exerts its control with all, from the members of national and state-councils, to the humblest citizen: its sway is felt in nearly every public station and concern. Few will at once do or say what is primarily right and generous—"let us see," is the first secret or expressed thought, "whether this will be *popular* or *unpopular;* how the thing will be taken—how we shall fare, ourselves, if we adopt such a part." The dread of false judgment or interested demeanour on the side of others; the suggestions of timidity or selfishness, counter-work the sense of propriety and paramount duty, and the higher instincts and sympathies of our nature.

The Chief Magistrate and his ministers (whether of the Union or the States,) who are charged with the distribution of public trusts, make *popular* appointments, in preference to such as seem in themselves the fittest and likely to contribute most to the public weal:—the legislator will not scrutinize nor arraign executive sentiments and acts, nor assert the rights and vindicate the wrongs of the oppressed, because he looks for an office for himself or his friend;—or, he condemns and opposes all that is done or offered by the other branch of the government, from personal disappointment and disaffection, or supposed party obligations; or, he proposes, adopts or rejects, urges or resists, according to the present or future probable impressions of his immediate constituents: the simple citizen, though rich, or enjoying a competency,

and generally regarded with deference, will not risk his personal influence and ease; he, too, will carefully shun the *unpopular* thing, cause, or individual, and labour to increase his *popularity* as the pre-eminent object,—sometimes, even at the expense of his judgment, principles or means. It is remarkable how strong is the sentiment on this head throughout our country:—An innkeeper, of the first order, in the western part of Pennsylvania, replied to a friend of ours, who objected to the admission into the stage in which he was travelling, of a person who had some profligate companions—"Why, Sir, he is a gentleman of respectability and *popularity*."

A foreign tourist asserts that the Americans merit emphatically to be styled an *office-hunting* people. The number of their governments is attended by an extraordinary number of *places*, for which they seem to have a blind passion. It is easy to understand why public functions are sought even eagerly by a large description of persons, since they give more or less of authority, consequence, and income; and relieve such as obtain them from the necessity and precariousness of depending for a decent subsistence upon their hands and wits alone. Besides, in too many cases, neglect or malversation passes with impunity—salaries are received where the business of the principals is done chiefly or altogether by subalterns or proxies. But, admitting these temptations to office-hunting, and the circumstance that scarcely any man doubts his aptitude for any post whatever, we may still marvel at the diffusiveness of that practice, and the alacrity with which private are renounced for public pursuits, even when the former are more lucrative and certain, and less laborious and irksome. So wide-spread an avidity implies the more extensive prevalence of those hopes and fears, which produce a calculating,

mincing, or obsequious spirit. He who seeks place or preferment, if he does not fall into adulation or servility, ceases to be perfectly candid or manly, lest by obnoxious word or deed, he should endanger his cherished purpose. He will flatter or he will not offend "the powers that be." If he succeeds, he remains spell-bound. The disappointed applicant, or expectant, becomes angry and splenetic, and is prone to judge harshly and act intemperately, with regard to every measure and doctrine emanating from the source whose favour he vainly coveted. Faction springs from the chagrin of defeat in the attempt to exalt whether ourselves or others. All this is said, generally, under the warrant of acknowledged theory and common experience: Doubtless, there are exceptions. High-minded men, conscious of desert, who have endeavoured to gratify a just and lofty ambition, or procure a suitable revenue and employment, do not so readily indulge resentments and allow their understandings to be warped.

To these causes; to the almost universal and necessary pursuit of gain; to the subordination or rather submissiveness which seems to be exacted in most of the departments of the public service; and to the abundance of party divisions, and attachments personal and political, engendered by our institutions, it is owing that *moral* or *civil* courage; independent and unclouded opinion; do not obtain here so much more than in Europe, as might be presumed from the nature of those institutions, the intelligence and easy condition of the great plurality of the people, and their jealousy of abstract rights. The genius of *republicanism* however, demands that its votaries should be far different from those, who see no merit but prosperity and power, no disgrace but poverty and neglect; who thirst more for "the loaves and fishes," than they desire the best administration of public affairs; who measure their syllables and their

steps in obedience to cupidity and sheer *popularity*—who wink at public or private wrong; who prefer the stipends of the treasury to the rewards of private toil, or the struggles of faction to the triumphs of magnanimity.

We have never been disposed to join in the censures, which we have seen cast upon Grand Juries, when they have been thought to have sallied from their province to signalize what they deemed general or national grievances. Let us not hastily check a tribunal so well described by Judge Cranch, at Washington, in his recent charge, as "one taken from the midst of the people upon the spur of the occasion—acting without previous concert; not continuing long enough to form an *esprit de corps*; too short-lived to become corrupt; too irresponsible to become dependent; and too deeply interested in the preservation of liberty to sanction its violation in the persons of its fellow-citizens."

Few nations are more seldom told of their faults and vices, with knowledge and frankness, than the people of these States. The British travellers who have attempted to describe and reprove us, being vulgar, ignorant and prejudiced, have only drawn broad caricatures and lavished bitter scurrilities which have been totally rejected and despised. We have scarcely any domestic censors of morals, out of the pulpit, where, moreover, scrutiny is not often general, and whence the voice of rebuke rarely passes forth for common reformation. Our public writers and speakers will scarcely acknowledge a national blemish; they are wary and tender with regard to besetting sins—they expatiate and delight in vivid panegyric. In Great Britain, a host of literary wits and moralists hold the pen as a lash for the excesses and weaknesses of the times—innumerable and able journals diffuse their strictures; the *hope* of *office* is confined to a relatively small number of

persons, while the proportion is large of men of leisure, education, and fortune, who keep themselves aloof from government and party, and openly and roundly condemn or approve the transactions of the day, according to the dictates of reason and conscience. It is true that servility, folly, and crime prevail there in a higher degree; but it is from radical and pervading causes for which no sufficient antidote can be provided. At Athens, the comic poet was a universal satirist—he aimed his keen shafts at what was peccant or vulnerable both in the mass and in conspicuous individuals. Aristophanes spared not the Athenians, any more than their corrupters and idols. Socrates and his disciples chastised by reprehension and ridicule, in the streets, both public and private follies and obliquities. Orators, such as Phocion and Demosthenes, probed the people, the rulers, and the demagogues, to the quick; they used the language of severe inquiry, reprimand, and exhortation, with the freedom and earnestness of acknowledged guardians or masters. *Rome* was *lectured* also, from various sources; yet, it should be added, both republics were, on the other hand, abundantly flattered and beguiled; *and to this, the historians have ascribed in part, their degeneracy and destruction.*

A great writer has observed—

"What might we not expect from the human heart in circumstances preventing apprehension on the subject of fortune, and under the influence of a steady and general opinion, that human felicity does not consist in the indulgences of animal appetite, but in those of a benevolent and spirited heart; not in fortune or interest, but in the contempt of this very object, in the courage and freedom which arise from this contempt, joined to a resolute choice of conduct directed to the good of mankind, or the good of that particular society to which the party belongs?"

The want of *moral* courage, that is, of the energy to do right often occasions a morbid boldness in doing

wrong. Men are intrepid and shameless in degrading themselves, who are still cowards in yielding conscience to temporary advantage—in sacrificing the better parts of their nature to vulgar propensities and narrow calculations. It is an immemorial remark that those who are lavish of their health, in youth,—who sin against temperance and caution,—are subject, in old age, to correspondent pains and penalties. This observation may be extended to early moral delinquency; to any sacrifices of the principles and habits of truth, honour, and self-respect:—they may seem to succeed and to procure the advancement and lucre for which they are made: but they deteriorate and embitter the later years—they darken and disorder the autumn: it is found that the consciousness of a life invariably scrupulous and upright is the only true support and the greatest final gain.

The American may be strictly affirmed to be in circumstances that forbid the apprehension of want; and for this reason alone, he ought to be more under the influence just mentioned, than the inhabitant of Europe; but, whatever the case may be in the comparison, he is not yet, nor will he ever be, mainly governed by it. Still, though we may despair of perfect and universal elevation and intrepidity of sentiment and deportment, we can deplore the fact that those qualities are less common than they might be, and endeavour, by complaint and exhortation, reasoning or ridicule, to bring them into greater frequency and esteem. The true theory is brilliantly expressed in the following conclusion to one of Sheridan's speeches.

"And, after all, it is not wealth nor power; it is not *genius*,—it is not *oratory*—it is not the charm of unexpected throes of language, nor the rapt gaze after new sublimity in ideas—No, it is *Nature!*—it is *Truth!* that we should most revere—it is from duties well done—from privileges well asserted—*from the steady maintenance of every-*

*thing right, and from the strong impeachment of all who are wrong,* that we can satisfy the claims of existence and responsibility !—decorate ourselves with the only ennobling quality, worth—and transmit the memory of *ourselves*, and the very name of *our country*, with common honour to our children."

# FEMALE EXAMPLE.

### CASE OF QUEEN CAROLINE, OF ENGLAND, AS WRITTEN SOON AFTER HER DECEASE.—IN THREE ARTICLES.

## I.

We should not undertake the case of Queen Caroline, instructive and remarkable as it is, had we not seen in public journals for which we feel much respect, elaborate essays concerning her, wherein she is represented rather as a victim to be compassionated, than as a beacon to be shunned;—almost entirely as an object of pity and sympathy. In the opposition which we cannot refrain from making to this unsuitable strain of lament, we shall endeavour to occupy as little space, consistently with our purpose of inquiring what are the true titles of a woman and a Queen to the admiration and regrets of her own sex, and to the esteem and honour of the world. The conduct of Caroline merely as a Queen, could be of no importance, and consequently would be an idle or barely speculative historical topic, in a country in which no female is destined to wear a diadem; but it is impossible to separate the question of her demeanour as such, from that of her course as a lady in polished life; sympathy for her in the one capacity, will serve to endear and exalt her memory in the other, and inversely; and her advocates and panegyrists have considered and held her forth, not

so much in her royal as in her general female character and in the ordinary domestic relations.

Waving the point of her absolute guilt, according to the accusation that led to her trial—a point upon which we have never entertained a doubt, and very few, we believe, are able to decide in their secret judgments, in the negative, we shall content ourselves with adverting to traits in her history, which are now incapable of denial, and have never been directly questioned.

She was at an early period after her marriage, open to suspicion by the levity of her carriage; subjected to a formal scrutiny into her domestic life, and though acquitted of the graver imputations, pointedly reproved and admonished on the score of levity, by favourable and elevated judges. Whoever has read "The Delicate Investigation," will, after he has made every allowance for the corruption of her accusers and the malignity of her enemies, agree with us in thinking that enough of real fact and uncoloured circumstance is to be found in the evidence, to convict her of something more than *étourderie.* There was that made apparent in her private deportment, at which any husband of a delicate and proud mind would almost shudder and tremble in his wife, or brother in a sister. As female virtue is something absolute, and independent of external accident, of the estrangement and disloyalty of partners, or the tyranny or laxity of relatives, so is female decorum: both are obligatory in themselves, as well as indispensably due to society at large; and there can be no real purity and dignity of mind where undue familiarity and lightness of manner prevail.

The sex has from nature, a specific moral character, internal and external—chastity, virginal or connubial, is enjoined by the Divine Author of the human economy

upon woman, not only in its common acceptation and as a law for the heart and spirit, but for the whole outward conduct in the observances of delicacy throughout every word and action in social intercourse. This dispensation has been insensibly imitated and enforced, in the standard of propriety which is fixed for female conduct in every cultivated and refined community—at least it is received as the true theory in regard to the preservation generally of public and private morals, whatever deviations in practice may be suffered to go unrebuked; and at all events such deviations are on all hands admitted to be bad in themselves and of evil influence, and to be always deserving of reprehension, whatever amiable qualities may be possessed by those who abandon the distinctive reserve and modest dignity prescribed to them thus at once by nature and convention.

The remark of the Roman—"Cæsar's wife should not even be suspected," has a meaning and application much beyond the particular instance. Upon general principles, it was not too severe a rule even for the Roman system of social life; and with greater reason may it be deemed just in its utmost significancy, in the modern and *Christian* order of things. That beautiful pattern of female excellence under persecution, the Queen Katherine of Shakspeare, does not boast emptily and uninstructively, when she says of herself—

> "A woman (I dare say without vain glory)
> Never yet branded with suspicion."

One of the chief motives to the first inquiry into Queen Caroline's conduct, was the report and charge that she had given birth, illicitly, to a boy who was called William Austin, and who passed as the son of a poor washer-woman. The commission of inquiry acquitted her of the maternity, but this acquittal did not constitute a dispen-

sation from that peculiar deference which a woman owes to public opinion, nor from the peculiar obligation which rests upon her as to the command—*reverence thyself.* Scandal had been taken by the world; suspicion remained after the decision of the investigators; her *fancy* for the child should therefore have been regulated and restrained in the indulgence. But she set at nought public prejudice, instead of seeking to allay all doubt. Her manifestations of fondness continued to be as open as they were extravagant, and the last solemn act of her life, the bequest of the bulk of her prosperity to the idolized *protégé*, was a final, hardy defiance of those human respects which should be inviolate as well from positive propriety in a female, as for the sake of example. In this case, as in the other leading incidents of her career, upon which we shall have occasion to touch, everything was repugnant to that pregnant sentence of the Holy writ—"*I will that women adorn themselves with shame-facedness and sobriety.*"

II.

We hope we shall not, in impeaching the example of the late Queen of England, be mistaken as the advocate of the King her husband. His conduct towards her in the outset, may have been unjust and even detestable, and his feelings and views at all times wantonly and ungenerously hostile. He may have violated the duty which he owed to the sacred relation in which they stood, and to the society of which he is the head:—He may have displayed a callous nature and utter disregard of the essential properties of refined life, in the style of his deportment immediately after her decease. We do not wish or mean to defend him from these imputations, nor to extenuate the wrong and barbarity which he may

have committed—it is indifferent to us how he has acted. It is not *his* example which is in question, not his fate which we are invited to deplore; if it were, then we might scan his proceedings and disposition, and we would not be backward in expressing the reprobation which he should be found to deserve.

But he cannot be alleged to be regularly before us, except on the ground that his delinquency formed a warrant for the obliquities of the Queen. This, indeed, is the common argument; and yet nothing can be more obviously fallacious, as long as rectitude in female life is acknowledged to be something not merely relative and subordinate; as long as it is admitted to be subject to the laws of religion and natural ethics; as long as female excellence, whether of character or manners, is held to be positive and distinctive.

What would be the morality of the sex in the married state, if the bad example of the husband were a real license for an irregular and dissolute career on the part of the wife;—if it were justifiable or *excusable* in her to imitate every enormity he might perpetrate; to retaliate all her wrongs, and to give loose, in despite or despair, universally to the same passions? For the full affirmative in this inquiry no one, we presume, is so little versed in human philosophy, in the Christian system, or in the true principles of social order, as seriously to contend.

But in what degree, if not altogether, could the wife indulge herself in correspondent offences against purity and decorum? would it be allowable for her to transgress at all, and forget the culture of those qualities, and the observance of those delicacies, which reason, and custom and scripture jointly teach us to regard as the constituents of female merit? There is, in truth, no degree —no middle term. No extenuation is admissible, without

leading to the worst consequences. A woman of a sound and principled mind and of a taintless heart, will never think that there is for her a possible provocation to vice, or extravagance of demeanour. She must regard the guilt or injustice of others, rather as an incentive and obligation to keep the more strictly up to the true standard of feminine character: if she comprehends her real destination in the economy of Providence, she will pursue it with additional earnestness and circumspection. A sagacious judgment will discover that this course, under persecution and outrage, must render more efficacious the example, which under whatever circumstances is due from her, of goodness and discretion, and that it must ultimately promote her personal advantage.

From these considerations, no allowance for exorbitancies of conduct and perversions of character, can in rigour be admitted on the grounds on which so large a one is claimed in favour of the levities, the unguarded habits, the masculine carriage, the fierce resentments and the turbulent politics of Queen Caroline. The firm and intelligent moralist will never join in the ordinary requiem over a life such as hers, because she may have been originally an injured woman.

Shakspeare, to whose truly admirable Katherine I adverted, understood better the integral virtue of the sex and the true test of female desert. He not only puts into her mouth, to illustrate the refinement of conjugal fidelity, such words as the following, addressed to her attendant—

"When I am dead, good wench,
Let me be used with honour; *strew me over*
*With maiden flowers*, that all the world may know
I was a chaste wife to my grave"—

but causes her to utter this sentiment—

"Bring me a constant woman to her husband,
*One that ne'er dreamed a joy beyond his pleasure,*
And to that woman, when she has done most,
Yet will I add *an honour—a great patience.*"

The tyrannical voluptuary, her husband, commemorates, and almost relents in doing it, her "sweet gentleness,"—her "meekness saintlike;" and I would have the reader who relishes an exquisite moral picture, turn to her own account of what Henry calls her "wifelike government," so true to reason and religion.

"Softness," says one of the best instructors of the sex, "is your proper attribute. Your minds are more finely attuned than those of men; your virtue is laid in your original temperament; in your peculiar character given by the Creator. Upon this basis Christianity has raised a superstructure entirely consonant to the foundation. It has assigned you specific traits and duties from which on no account can you ever pardonably swerve. It will not dispense with unsullied honour and habitual modesty; with 'the ornament of a meek and quiet spirit.'—It condemns 'all bitterness and wrath and clamour and malice' in the daughters of men."

III.

Confiding in the views which we offered in regard to the independence of female virtue on the conduct of our sex, and to the qualities which are required in female character under the designs of Providence, the precepts of religion, and the general sense of society, we shall return to consider more particularly the deportment of Queen Caroline. We hold it to have been unfortunate for her that she did not remain altogether in England, or fix herself in the neighbourhood of her relatives at Brunswick, pursuing in either residence a career, "not obvious, not obtrusive, but retired," and marked by that meekness,

which has been called the crowning grace of a woman, and from which royalty itself has been justly said to derive lustre. Her situation became such on the rupture with her husband, as to demand peculiar discretion; a demeanour of widowhood, as it were; a resort to other consolations than those which are so vainly sought in violent resentment or sullen discontent, or bold defiance, or rivalry in splendid dissipation and mixed political and fashionable intrigue.

If resolution and steadfastness in asserting her innocence and rank, were to be exerted, they should have been tempered with gentleness and forbearance, with which they are not incompatible; and they would have been only the more noble and efficacious, had they been attended by what might well have been made manifest at the same time—a spirit of mild resignation and "the sweet peace that goodness bosoms ever."—To her, in the position in which she was placed, there should have been double force in the mandate, "a froward mouth and perverse lips put far from you," and in all the sound lectures which inculcate on a matron calm dignity, modest reserve, invariable decorum, pious aspirations, and unostentious beneficence.

A refined, finished example was particularly due from her, in consequence of her high station, which shed a proportionably strong and diffusive influence, good or evil—an influence the stronger, I think, by reason of the treatment she had experienced. This, rendering her always an object of special attention and sympathy, must have made her the more potent, whether as a model of judgment, self-command, and watchful honour, or as a false guide, from whose more elevated sphere would descend encouragement and protection for devious courses and fatal illusions.

The ardent zeal which the multitude of her own sex in

England, who were enlisted on her side by her supposed wrongs, manifested in her favour, even after her character had been openly and unreservedly impeached and rendered at least equivocal, shows how great and beneficial her ascendancy would have proved, had her system of action been such as we have indicated. Her reputation would have remained invulnerable—the majesty of her station unimpaired. It rested with herself, before her departure from England, and even perhaps after her return, to illustrate in her person the truth of the cheering doctrine of the poet—

"Virtue may be assail'd but never hurt,
Surprised by unjust force, but not enthrall'd,
Yea, even that which mischief meant most harm
Shall in the happy trial prove most glory,
But evil on itself shall back recoil," &c.

The famous "Book" and the result of the "Delicate Investigation," are sufficient evidence of the levity and extravagance of her deportment in the interval between her separation from her husband, and her departure for the continent. It is abundantly known to every foreigner who was in London at any period of that term, how far she was from being considered on any side as an example of feminine delicacy and matronly wisdom. If the freedom of intercourse between her and her daughter was abridged, this proceeded not so much from the malice of her enemies, as from the sense which all parties at court entertained, of the mischief that might result to the young princess by constant communication. The tone of the mother's character, her domestic carriage and her resentful counsels were dreaded by temperate politicians and patriotic moralists. Had this not been the case—had she approached to the elevation of an accomplished woman, in whom rectitude and softness, intelligence and modesty

blend their attractions—of that kind of being who has been said to present, if aught on earth can, the image of celestial excellence in its finest array—her friends, such as Mr. Whitbread and others of his stamp, would never have come to the resolution of advising her to leave England.

With different qualities and different modes of living, she would not have been so soon deserted, after she took up her residence in Italy, by all the English ladies who set out with her as her attendants. It is impossible that some should not have remained, had she been truly respectable and amiable. Several impartial and distinguished gentlemen who traversed the Peninsula, after she left it, have mentioned to me, that the Italians themselves were in nowise edified by her proceedings among them. Her repute was bad, in a country, of which fastidiousness is certainly not the most remarkable trait. The extraordinary favour which the courtier Bergami appeared to enjoy; the honours and estates which she lavished on him, so inconsistent with his original condition and his merits; her journeys and distant voyages, undertaken from no love of science or desire of improvement or impulses of piety; her equipment and demeanour in these expeditions; in short, the whole employment of her time and money, and the description of her amusements and associations, had no tendency to raise respect and admiration in any well regulated breast. They were traced to infatuation, eccentricity of temper, wild restlessness, a dissipated spirit of ostentatious adventure, and an impatience of ordinary restraints. The wife of the Prince Regent of England, and the mother of the heiress of the crown, visiting, in Turkish habiliments, the Deys of Barbary, and the turbaned governors of Greece and Palestine, with such companions as she carried, and without any definite object; sitting with Bergami for their portraits to

serve as the chief figures in a history piece of their entrance into Jerusalem; creating an order of St. Caroline, to bestow on her favourite, &c.—is not the person whom we wish to be recommended to the esteem of my fair countrywomen, or for whose fate we could desire to see their tears flow. Let this tribute be left to "the respectable females," as they are denominated in the London opposition prints, who huzzaed after her carriage when she repaired to the House of Lords, and were heard shrieking in the streets at midnight, on her demise. We must remark, by the way, that one of the worst evils arising out of her presence and example in England, was the excitement of so great a number of her own sex, of the middle and more retired classes of society, to issue from their wonted, decorous seclusion, and mingle in the boisterous, fitful scene of politics. Passions were roused and habits formed among them, unsuitable to their nature and destination. It seems, indeed, too much the fashion of the age, for women to go out of their proper character and sphere. Whether it be a Duchess of Devonshire electioneering for Mr. Fox; a Lady Hester Pitt abandoning her family and friends in England, to head a tribe of Arabs in the desert; or a Queen Caroline appealing to the mob of London, and bidding defiance to the government and the King her husband; or city-dames forming political processions and delivering political addresses; or a Lady Hood rating the ministry in a printed correspondence; or tradesmen's wives and daughters holding public radical meetings, &c.—We cannot admire or applaud, nor congratulate the world on this new form of civilization.

The manner in which Queen Caroline braved the investigation of her conduct in the House of Lords; her bold presence while the grossest details were given in testi-

mony—the insurrectionary and sometimes almost impious purport of her answers to addresses—her vindictive reprisals upon her husband,—her attempt to obtain entrance into the hall of coronation on the day of the ceremonial—the scenes of blood and misrule which her language and efforts had an obvious tendency to produce—the dereliction to which she was consigned by the wives even of the Parliamentary politicians who espoused her cause—her death, without the christian aids, which was either immediately occasioned, or rendered more speedy and certain, according to the representations of her own friends, by the ferment of her feelings of rage and disappointment—all these are additional circumstances which, we trust, speak for themselves in this country, and need only be recited to produce a general concurrence in our opinion and present object. They furnish the image of a furious Amazon, of a desperate woman—of one *who could not be put out of countenance*: whose cheek, whatever might be the condition of her soul, had lost the "precious colouring of virtue"—who was absorbed in her fierce resentments and ambitious views—who, in approaching her end, was intent still upon the merely mortal interests and passions. This is far from being the true model of that sex, whose best emblem has been so authoritatively said to be the form of Peace, robed in white and bearing a branch of olive—whose highest glory is to conquer by benignity and patience, love and tenderness. Whether Queen Caroline was criminal or not, to the extent in which she was arraigned—she outraged all the delicacies and discarded the best qualities of the female character, and forfeited thus the claims which she might otherwise have had to general sympathy and regret.

# ORATORY.

CONSIDERING our descent, it is remarkable that there is not so rhetorical a people on earth as the Americans; and if rhetoric be a very suspicious mode of communication, they are particularly liable to receive erroneous impressions. Exaggeration, distortion, passion, are characteristics of the declamatory and party style. The instances are rare in which facts and opinions are soberly and faithfully stated—without the ambition of some kind of eloquence distinct from that of simple truth and unsophisticated reason.

There are some maxims of Bacon, which we would have inscribed in large characters over the doors of all our American deliberative assemblies—such for instance as the following—"True despatch is a rich thing, for time is the measure of business, as money is of wares; and business is brought at a dear hand where there is small despatch."—"Iterations are commonly loss of time; but there is no such gain of time as to iterate often the state of the question; for it chaseth away many a frivolous speech, as it is coming forth. Long and curious speeches are as fit for despatch, as a robe, or mantle, with a long train, is for a race."

RECEIPT TO MAKE A "A VERY ABLE" SPEECH OR REPORT.—Let your speech or report be "very long," to accomplish which, speak or write a general dissertation;—throw in all the common-places that you can recollect; levy contribution upon history, ancient or modern, however little to the purpose; intersperse truisms, and be not sparing of paradoxes; you may also extend your work by copious professions of diffidence, &c.; it is understood that you will be as verbose as possible. But, to be serious, no

speech, so called, deserves to be termed *able*, unless it correspond to the name, and be marked by discernment, solid knowledge, general cogency, and proper limitation as well as skilful texture. We cannot admire endless talk, consisting of everything that can be thrown from the mind of the speaker, however heaped there; a collection of subtleties, paradoxes, truisms, trite illustrations, historical scraps, popular catches, and all sorts of loose memoranda, the fruit of months of irregular, or incompetent preparation. The accumulation of such materials, and the production of them in such a way, constitute that effort to which, we must acknowledge, the most importance and honour would appear to be assigned. This preference is confirmed where it is indulged through want of judgment or reflection, when there happens to be passages of rhetorical effect, some ingenious or specious sophistry, bold assertions, and lofty pretensions and energy or plausibility of manner.

ILLUSTRATION

*Some* heads of a *great* speech which was delivered by the Honourable John Randolph, in the Senate of the United States, and which occupies eight broad columns of the National Intelligencer.

"Had certainly not intended to have said one word more on the subject of my resolution. Much mortified and distressed to be obliged to occupy the floor. Was not my habit to talk elsewhere Frequent speakers lose reputation and authority. Never could make a *regular speech*—regular speeches dull things. Partisan orator. Deceptive arguments—opinion of the Supreme Court in the case of Cohens *vs.* Virginia. Negro-slavery; cancer to be treated *secundum artem*. Population of Guatemala black—dangers to the South from mad philanthropy. British Abolition and Anti-slavery societies—fanatical. Wilberforce, Master Stephen, Lord Teignmouth, &c. Modern *black crusades*. Hayti. South American breeds. Bolivar's Proclamation. Cuba. Neutrality of United States. Cession of

Texas. Secretary of State. God *Terminus.* Roman Senators and Gauls. Philological explanations. Words *Libertine, Liberal, Congress.* Our Congress no Congress. Congress of Panama represents only one body politic. If we are to go to it, let each of our States be represented. The Emperor Alexander, our umpire, dead. Time to look about us. Mr. Fox great statesman as well as orator. Mr. Pitt only fit to be a Professor of Rhetoric. Mr. Windham's opinions about Pitt. What Mr. Fox wrote concerning the House of Stuart. House of Bourbon. House of Adams—much alike. Ultra Federalism. Obstinacy of Spain. Glorious perseverance of Great Britain in her war with France. Missouri Question. Declaration of Independence, 'fanfarronade of abstractions;' more the language of a Professor of a University than of an old statesman. Maxim *all men are born free and equal,* a most pernicious falsehood. *Principia non homines,* bad *Latin;* nonsensical; as true as this proposition, *Love, not Women.* Multitude cheated by phrases. Hudibras; Locke on Innate ideas. Faith and works in religion. Constitution: slavery and slave trade. African not a citizen. Quote Mr. Burke on abstractions and universals. Metaphysical politicians. Condorcet, Mirabeau, Brissot, Lafayette. Light-houses of the skies. Academy of Lagado. Men who spell Congress with a K, superior statesmen and generals. Natural fool preferable to a learned fool. Whale not a fish, according to our *cognoscenti.* Military and naval schools, futile; West Point diagrams stand in no stead in time of action. Mind our own affairs, and let all foreign alliance and Congresses alone. No statesman's sic volo, sic jubeo—No foreign mission but according to the little book, the Constitution. No joint stock-companies with any States but those created out of our own territory. Constitutional mode of liberating the Negroes. Apology for desultoriness, and harsh expressions however founded in fact. Disposition of man in general to undertake the concerns of other people. First-born man a murderer. Religious missions—Hindoos and Otaheitans. Moral and physical atmosphere of London. Mutual adulation at London public meetings. Our Colonization Society. Fine ladies of London; moral stimulus of the atmosphere necessary to their existence. Politico-religious Quacks. Natural death of Slavery. If the Slave, when he is unprofitable, will not run away from the master, the master will run away from the Slave. Serfs of Poland and Russia. *Euripus, Scylla, Charybdis.* Latin quotation. Guy Faux. Son of Clymenè. Ovid. Xenophon's retreat. Acting the part of *Cae-*

*sandra.* Said a great deal that I did not mean to say; and left unsaid a great deal that I did intend to say. Never could speak or quarrel by the book. Quote Shakspeare. Anecdote of the English Gunpowder-Plot—apply it to the *Adams' dynasty.* End with—blown *sky high, sky high.*"

If we have not in reality a Cicero or a Demosthenes, the *why* is fully understood by every person who has attended to the nature of that preparation in culture and discipline, which the ancient masters of eloquence underwent, to the history of the times and states in which they lived, and to the superiority of the languages which they spoke. We refer to their Lives, the treatises of the Rhetoricians, and particularly the writings of Cicero on the subject of his *art.* We are not unwilling to say after him—"For my own part, so far as I can form a judgment, founded on the talents which I observe among my countrymen, I doubt not that, some day or other, a person will appear, who, by keener application to study than ours is, or ever was, and with greater leisure and toil; by long devotion to hearing, reading and composition, shall answer all the ideas we now form of a perfect orator—a man who shall be guilty of no arrogance, if he claim a title not only to *elegance* but *eloquence.*" We expect the rise of such an orator among us, at a future period; but we believe at the same time, that this period will be much deferred by indulging the illusion that we may boast already of a race of them never surpassed; or that playing the part *in boyhood* in popular meetings, in the present manner of our youth, is a means of reaching the highest excellence. To this end are necessary, in fact, all the arts which belong to a liberal and finished education: all the accomplishments of a gentleman and a scholar; all the resources of the *knowledge* within the province of the

philosopher and statesman. These qualifications are to be gained, only in a long and laborious probation, of a kind opposite to that which our popular meetings afford, either to boys or men.

We shall venture, as the subject may be affirmed to be even important, to quote Middleton's account of the youth of Cicero, that our "striplings" who would "make *eloquence* an *amusement*" may be reminded how different an affair it was for the Roman.

"Cicero ran through all that course of discipline which he lays down as necessary to form the complete orator—declaring that eloquence, so called, without copious knowledge, is only the prattle and impertinence of children. He had learnt the rudiments of grammar and languages from the ablest teachers; gone through the studies of humanity and the politer letters with the poet Archias; been instructed in philosophy by the principal professors of each sect; acquired a perfect acquaintance with the law from the greatest lawyers as well as the greatest statesmen of Rome—he attended the pleadings of all the speakers of his time; heard the daily lectures of the most eminent orators of Greece; and was perpetually composing somewhat at home, and declaiming under their direction; he neglected nothing which could help in any degree to improve and polish his style, &c. Thus adorned and accomplished, he offered himself to the bar about the age of TWENTY-SIX."

It may be added that he afterwards called one of his first efforts, made in his twenty-seventh year, which received "acclamations of applause," "the redundancy of a juvenile fancy which wanted the correction of his sounder judgment, and, like all the compositions of young men, was not applauded so much for its own sake, as for the hopes which it gave of his *more improved and ripened* talents." When twenty-eight years old, he set out on his travels, and at Athens resumed the studies of his boyhood; in Asia he cultivated anew philosophy and rhetoric, and gathered about him as companions and teachers all the principal orators and sophists. Two years spent,

in this way were not enough to persuade him that his proficiency was complete. It was not until after his return from Sicily in his thirty-second year, whither he went as Quæstor, and where he employed himself in the intervals of official duty, "very diligently in his rhetorical studies," that he ventured to regard his oratorical talents as matured for confident exercise.

The life of this pre-eminent model, written by Dr. Middleton, is fitted to convey such lessons to Americans aspiring to the fame of eloquence, as will alone guide them to a successful emulation of his merit. We are tempted to note here, incidentally, the wide discrepance between the ideas and spirit of Middleton, profoundly versed as he was in the history and properties of ancient and modern oratory, and those of some American writers. Middleton's work is dedicated to the Lord Keeper Hervey, a peer "distinguished by his parts and eloquence, and having a principal share in the great affairs of the nation." But what does the learned author say to the British orator and scholar, even in a *dedication?*

"Your Lordship's name will justify me in running some length into the parallel between the one to whom I address myself and the hero of my piece; but my experience of your good sense forbids me the attempt. For your Lordship knows what a disadvantage it would be to *any character* to be placed in the same light with that of Cicero; that all such comparisons must be invidious and *adulatory*, and that the following history will suggest a reason in every page why no man living can justly be compared with him. * * I remember that it is a history which I am offering to your Lordship, and it would ill become me, in the front of such a work, *to expose my veracity to any hazard.* I do not impute the superiority of the ancients to any superiority of parts or genius peculiar to them; for human nature has ever been the same in all ages, and owes the difference of its improvements to a difference only of *culture* and of the rewards proposed to its industry."

The truth ought to be confessed that our popular

meetings and legislative halls are by no means schools of *true* oratory. They are infested by that order of declaimers whom Cicero terms "hackney operators with glib tongues;" by persons "who dwell in the lower forms of a court," and who are chiefly remarkable for assurance, violence, and volubility. The privilege and the practice are to smatter, spout, rail, or drawl, as much as to speak to the subject correctly, skilfully, or instructively. Men of business and good speakers are, certainly, found in them, in a satisfactory proportion; but, comparatively, very few *orators* in the just sense of the term; and no where is occasion oftener afforded to apply the lines of Pope—

"Distrustful sense with modest caution speaks,
It still looks home and short excursions makes;
But rattling nonsense in full volleys breaks,
And never shock'd, and never turn'd aside
Bursts down, resistless, with a thund'ring tide."

It is almost time for the American community in general to distinguish between real merit and false pretension in the oratory of our deliberative assemblies. The first belongs only to solid and apt information; lofty and energetic sentiment; fair and methodical reasoning; good taste and regulated fancy in the rhetorical parts; sound judgment in the choice, and patriotic earnestness in the treatment of the topics. Turgid language; vague declamation; pert flippancy; grovelling calculation; irony and waggery levelled at generous sympathies and exalted national objects, should excite feelings very different from esteem and admiration. Severe criticism and open reproof are more frequently due than lavish panegyric.

## DEATH AND THE DEAD.

We are not warranted in regretting for themselves the fate of those who have left behind them no arrears of duty or fondness; who have departed in peace and purity; who have escaped, perhaps, sharper and longer trials than their brief mortal anguish—who will be the earlier improved to perfect worth at the fountain of immortal being and beatitude. Death is said to be the privilege of human nature,—the port of refuge,—the crown of life. It must be so for the stainless soul; it is a transition from dangerous time to safe eternity. It shocks the survivors who cherished the defunct, like a rupture of all the fibres of their hearts; their lacerated bosoms may long feel and betray deep wounds; but they have their consolation in the security of disembodied merit; and it is a loud and benevolent call of Providence upon them, for self-preparation of every kind, in reference to a doom which is universal. All the gushes of painful memory may serve as salutary admonitions,—all may cause their thoughts and resolutions to ascend to that sphere, in which our religion and our reason place the shades of the beloved and the good.

The sudden dissolution which has been and must be frequent, of persons of public distinction and wide social connexions, must affect not a few of their distinguished associates, with influences such as those which the poet ascribes to such an event.

"Our dying friends come o'er us, like a cloud,
To damp our worldly ardours, and abate
That glare of life, which often blinds the wise.
Our dying friends are pioneers, to smoothe
Our rugged path to death; to break those bars
Of terror, and abhorrence, nature throws
'Cross our obstructed way, and thus to make

Welcome, as safe, our port from every storm.
Each friend by fate snacht from us is a plume
Pluck'd from the wing of human vanity,
Which makes us stoop from our aerial height, &c."

Were it certain that, the longer we live the wiser we become and the happier, then, indeed, a long life would be desirable; but since, on the contrary, our mental strength decays, and diseases and sorrows take place of health and enjoyments, if any wish is wise, it is surely the wish that we should be taken away, unshaken by years, undepressed by equals, and undespoiled of our better faculties.

Old Ford says of death—

"Death! pish! 'tis but a sound; a name in air,
A minute's storm, or not so much; to tumble
From bed to bed, be massacred alive
By some physicians, for a month or two,
In hope of freedom from a fever's torments,
Might stagger manhood."

Great stress is often laid upon the consideration, that husband and wife, or other near relatives, should not be "divided in the grave." This popular notion is artificial, and may not always be indulged.

The mortal remains become, in a few years, as nothing. "Dust thou art, and unto dust thou shalt return." What with the depredations of time and the worm, and the physical casualties and processes of change, all attempts at union in death, in this sense, prove idle,—all moralization is fanciful. The enlightened nations that consigned every corpse to the flames, did not suppose that they violated any sacred sympathies, or *separated* the dead—the Indian wife who ascends the funeral pyre thinks that she goes to *join* her husband, when her ashes are scattered to the winds of heaven:—in the vast majority of instances of burial, or the disposition of the human body, those who

have been connected in life, are for ever "divided in death." The true union is to be looked for in another form and sphere, which we are taught to regard as much less precarious and perishable. It is not, however, to be disputed that the will of the dead with regard to their remains should be observed, as far as practicable, and when no motives exist to the contrary, which the dead themselves, if capable of communicating their opinion, would acknowledge to be paramount. All wanton or mercenary violation of the grave is, too, detestable. A rigid abstinence from any entrance into the tomb on whatever occasion, for what purpose soever, would be sheer superstition or refinement excessive and preposterous.

Honours to the dead,—unless they be intended to flatter the living,—form an innocent homage in which the exaggeration is extenuated by the disinterestedness, and the effect upon the spirit of emulation may be salutary. The imperfections of character and errors of conduct, which were blended with great merits in the deceased individual, are not present to lessen the esteem and the desire of imitation which the latter excite;—worth is acknowledged and felt, the rest is forgotten or but faintly remembered, if personal interests, or party passions, or the claims of justice and morality do not provoke a full survey and vivid exposure. This last exception however, is highly important.

The maxim that the shroud should serve as a pall of oblivion generally for the faults or vices of the dead, who have filled high stations and a large space in the eye of mankind, has always appeared to us to be unsound and even of a mischievous tendency. Bad examples, especially when they have been attended with the catastrophe ap

propriate to their character, are as useful in the moral, as the good, and should be industriously recalled to public notice in all their deformity and with the warning conveyed by their earthly punishment. If the good are employed to attract and incite, the bad should be equally, to disgust and terrify. This being the case, the propriety of unveiling and stigmatizing the latter, becomes the more manifest and exigent, when they are attempted to be imposed upon public opinion in a false and seductive light; when by palliatives and glosses and partial exhibitions, their natural and just effect is counteracted; or, what is worse, perverted into a blind for the understanding and a sedative for the moral sense, in the perception of obliquity.

All this is to be understood, as quite distinct from any approval of that wanton aspersion of the respectable dead, to which resort is sometimes had, even for the purpose of calumniating estimable survivors. No reprobation could be too severe for this practice. We can conceive nothing more base or atrocious than to strike or to sting at the monuments where "noble names lie sleeping"—to distil anew the rank venom of forgotten gall, gleaned in slander's den, and so spread it afresh that it may eat into the marrow of a consecrated fane. Mr. Burke, stigmatizing the corps of libellers in Paris at the height of the French revolution, observed: "They have tigers to fall upon animated strength; *they have hyænas to prey upon carcasses; the sanctuary of the tomb is not sacred to them;—they deny even to the departed the sacred immunities of the grave.* Their turpitude purveys to their malice; and they unplumb the dead for bullets to assassinate the living." Far different is this vampire war from the legitimate hostilities of criticism, satire or reprobation, whether moral, political or literary. Whoever he may be that pursues it, will

inevitably, in the end, undergo the fate of Milton's personage, who heard—

"On all sides, from innumerable tongues,
A dismal, universal hiss, the sound
Of public scorn."

With regard to the respect and deference, in general, due to the dead, the best manifestation of those feelings, is not by outward trappings and observances of wo, fashionable rites and usages; but by the performance of duties towards the living; by such a course of conduct and culture of spirit as the dead with perfected reason and purified heart should be supposed to approve and desire. Protracted grief, inert despondency, engrossing ceremonies, are repugnant to the main obligations and ends of our mortal being, and to the right, christian view of death, and the condition of such of the departed as are esteemed worthy of regret and mourning.

TESTAMENTARY BENEVOLENCE.—A sermon has been issued, the object of which is to encourage the practice of charitable bequests. Death-bed charity is, doubtless, laudable; but it is not to be extolled as equal to a life of active and religious virtue. Everything should be done to stimulate the rich to divide their means:—general habits of judicious and earnest liberality would greatly advance the common weal, and exalt the nature of the benefactors and the character of society. True generosity consists, in some degree, of self-privation or denial, and in the *practice* of doing good to others. We cannot warmly admire him who hugs his treasure to the last,—whatever may be the final disposition of it;—unless we suppose that he has sacrificed the pleasure of giving in his life-time, and the noble reputation of munificence, in order to be in the end more amply and usefully bountiful—a very rare case.

The character of Cumberland's Benevolent Jew is one of the finest ever drawn; yet it is not in nature. He who sordidly starves himself, would starve others: a heart well-constituted and regulated works uniformly, consistently, comprehensively; the genuine spirit of charity is not posthumous, not fond of nice and very prospective calculation. Men who had led miserly or the least exemplary lives, have made the largest and most celebrated death-bed benefactions for religious or other public uses:—from such chiefly did the Church become inordinately affluent in the middle ages. We are inclined to doubt whether the bequests to Societies, that are now amassing immense funds in the United States, ought to be encouraged. It is by governments or municipal corporations that public foundations should be endowed.—individuals may do most good with their wealth, by expending it themselves in benevolent detail.

## LORD BYRON AND MORALITY.

We were once accused of having decried or reprobated the memory of Lord Byron, chiefly on account of his acknowledged religious scepticism, or, his unquestionable *atheism*. It is, indeed, in our eyes an immeasurable demerit, to publish that which tends to destroy the best corrective of human infirmities, the strongest restraint on human passions, the highest consolation of human wretchedness. We must condemn whatever eradicates, or disturbs, those principles and sentiments which produce right action and promote internal peace. But Byron's proclaimed infidelity is not the main ground upon which we rested our strictures: we had in view the

general immorality of his example and writings; the pernicious abuse of his splendid endowments and glorious opportunities; the pollution and infection of the stream flowing from Helicon over so wide an expanse and down a series of ages. "Poems and novels of a seductive and licentious cast," says an eloquent writer, "excite disgust, fear, and horror, in every man and woman who reflect upon those virtues which alone give support, comfort and continuance to human society. The interests of both private and public life authorize any person, though conscious of manifold frailties, to brand them with the deepest marks of abomination. We cannot long deceive ourselves. Poetical geniuses, of loose and infidel spirit, can offer to us or to themselves, but feeble consolations from wit and imagery, when we are left to solitary reflection and the agony of remorse. Admonition, on this score, is particularly important to young persons who live amid the allurements of a great and high viced town, or among freethinking literati and the more calm and sober sensualists."

Some fanatical admirer of Lord Byron complained of "cold and heartless asperity," and hints at Christian charity. What is that charity—what real generosity—what the proper direction of the heart? We answer—the preference and encouragement of all that advances the true happiness of individuals and states, and preserves the dignity of our nature. Charity is a principle of general safety; of careful discrimination and comprehensive beneficence. As far as morality, in the broad acceptation, forms the prime good and solid assurance of communities, it is the cardinal object of the affections of a sound heart and the labours of an enlightened intellect. The worst of all inhumanity is, in fact, that spurious kindness, that restricted sensibility or mawkish sentimentality, that latitude

of indulgence, by which the corruption of morals is facilitated; because this is the greatest of all evils in every instance. Dissoluteness is a significant term—it means *destruction*: it is the fatal taint of mortality. We are as hostile to cant, delusion, bigotry, fanaticism, bondage of mind or body, as any of our contemporaries; but we have, at the same time, so profound a conviction of the public and private importance of practical morals,—of the complicated danger and misery of vice,—of the mischievousness of whatever panders to depraved appetites or excites lawless passions—that we can make no concession nor compromise touching them, even to the most brilliant of intellectual endowments or products, or to the most natural weakness of inconsiderate admiration. Genuine warmth and efficiency of *heart* are obtained and secured, by the exercise of the social and domestic duties; by practical virtue; and by the culture of a philanthropic spirit under the auspices of a clear and alert reason.

We nearly worship genius; we devour inspired verse; but we honour no muse nor muse's favourite, with whose effusions there is mixed a subtle poison or gross imagery tending to corrupt and vulgarize morals and manners from generation to generation. In proportion to the homage which we pay, and the value which we ascribe to talents and learning, are we sorrowful and indignant at their perversion and debasement.

Whatever allowance may be properly or necessarily made, in private life, for human frailties or excesses, the public theory of morals and merit ought to be strict and inexorable. To be plain, we do not believe in the doctrine that certain vices may be deeply rooted or long indulged, and real virtues continue to flourish with them in the same individual. Absolute gangrene in any part

of the soul must, as in any part of the body, gradually produce a general mortification. Habitual ebriety, debauchery, gambling, avarice,—any one of the licentious habits and inordinate appetites, or malignant propensities, if not duly checked, or utterly suppressed, will destroy, ere very long, the whole moral essence. He that surrenders himself to either, is in danger, if not sure, of becoming thoroughly and finally depraved.

We repeat that we reverence the lyre, and could almost worship those who have struck its chords nobly and sweetly;—we feel all its harmonies, and connect it with the sublime soul of the universe. Poetry, in its essence, and as a part of that mighty agent of good or ill, *literature*, possesses vast consequence with regard to morals, mind and manners. Hence the zeal which we sincerely profess for its excellence and purity; and hence, also, the alarm which we are ready to sound when we think that it may contaminate youth, and that its *prestiges*, its dazzling and enchanting properties, may serve to recommend or palliate vice or folly in the personal example of its oracles. Pope has cursed the vein which could give virtue scandal or innocence a tear:—profligate verse is eminently like that fabled *wormwood star*, whose light fills with bitterness the waters upon which it falls. Nothing more powerfully awakens and arms the *passions*, and certainly

"The worst of slaves is he whom passion rules."

There may be fervid affections, earnest opinions, firm resolves, strenuous virtue, without those violent commotions and occasional excesses, of which Moore himself has commemorated the "pain, the penitence, the wo." The first maxim to be taught, is, that "no man liveth unto himself"—or, as it has been observed, for his own

little pleasures, or mean gratifications, or low unworthy desires, the paltry family of *selfishness*, which, by the law of Providence, defeats its own aims and purposes; and that "every individual may and can confer specific benefit on his fellow-creatures, within his own sphere of action, more or less limited, by a continued exertion of the talents and wholesome propensities with which he finds himself intrusted."

We could, doubtless, successfully dispute the proposition that splendid abilities, the high poetical temperament, are necessarily or usually attended by signal eccentricities and raging, corrosive humours; and we are sure that our contemporary who asserts that the most moral poets who ever lived, have been generally the most intemperate and profligate of men, has fallen into a gross biographical error. It is better to appear a little intrusive, romantic or turgid than to cast sighs or flowers over ribaldry and blasphemy, and lend aid to the triumph of varnished vice and pampered pride. He is the *misanthrope* who hates, vilifies, and dishonours mankind and human nature,—and not the man who decries, contemns and arraigns, however severely, libertines and pests, in whatever shroud of fame or temple of idolatry. The misanthrope fully convicts himself, in his estimate and description of his species,—and thus did the Churchills, the Byrons, the Shelleys, and *id genus omne*.

The example of Byron, so splendidly gifted, so prematurely distinguished, so wildly improvident, so desperately vicious, so intensely miserable, teems with striking and salutary lessons, which the spurious philosophy, elaborate extenuation, selfish partiality, and timid or treacherous reserve of Moore, has a tendency to counteract. Nevertheless, whoever peruses the Life of the Poet with unadulterate moral sense and temperate fancy,

without prepossession or absorbing admiration for poetical abilities and triumphs,—will clearly see and deeply feel those lessons.

## TRAGIC ACTING.

NOTICES OF KEAN'S PRINCIPAL PERFORMANCES DURING HIS FIRST SEASON IN PHILADELPHIA, AND PUBLISHED IN A SERIES OF FIVE ARTICLES.

### I.

As I could not pronounce unqualified panegyric on the performance of this celebrated actor, but, on the contrary, found more in it, in general, to blame than to commend, I have abstained, while he was in this city, from offering you my opinions on the subject. I should have been sorry to be the means of deterring, through your columns, even one individual from entering the theatre on his account, because I thought, and still think, that his powers deserve to be witnessed and the exchequer of the respectable managers to be filled. If you have admitted anything calculated to interfere with either object, it has been, I presume, for the purpose of counteracting what I regard as a system of mercenary imposition upon the public, audaciously pursued in the reports of one of the evening papers, with respect to the merit and success of Mr. Kean's exhibitions. Those reports could, no doubt, be thought to carry with them their antidote in their extravagant and illiterate character; but this might be overlooked, particularly at a distance, even by well constituted and improved minds, and the most outrageous hyperboles ascribed to the operation of really great uniform dramatic excellence upon a mixed audience wrought up by mechanical sympathy to excessive admiration, and

a weak understanding and raw fancy in the reporter producing, when strongly excited, their natural fruit—ecstatic visions and rhapsodical bombast.

I was present at five of the principal exhibitions of Mr. Kean. The average applause which he received, did not, certainly, exceed that which was bestowed here upon Cooke, Wallack, Mrs. Bartley, Mr. Cooper, Mr. Duff, in their several appearances. To judge, from my own observation, it was not as hearty, general and frequent as in the case of the three first-named performers. All these won the suffrages of a larger proportion of the spectators: more avidity to enjoy their efforts was manifested by the public. I am persuaded that the majority of the cultivated minds and of those particularly conversant with the subject of the stage, experienced disappointment in following Mr Kean through his best parts, and remain dissatisfied with the general execution of them and his characteristic professional style.

As for the vehement and general wish for a renewal of his engagement here, about which a fine story has been told and a triumphant descant sung, it would not have been remarkable if, in the dearth of novelty and that degree of genius and skill which no one will deny him to possess, a disposition to retain him should have been manifested by that part of the community which is willing to find amusement in the theatre. No evidence of this, however, could be directly collected from what passed there on Wednesday evening. At the termination of the play,—Othello,—some voices called for Mr. Kean, and a chorus of the same note ensued, which was far from being universal. The object of the uproar seemed to be a valedictory bow or speech from Mr. Kean. As soon as this gentleman made his appearance, asking the pleasure of the house, a person in the gallery exclaimed something

about the renewal of his engagement; upon which he immediately answered that he would comply with the general wish as far as was compatible with other engagements. Whether the first who raised the invocation in the pit had their cue, or the friend in the gallery was stationed there for the purpose of uttering what he did, I will not pretend to say, nor would I insinuate that Mr. Kean or the managers were parties to a hoax; but certainly the transaction had an air of pre-concert. It was regarded as a clever *ruse* by the spectators in my neighbourhood.

At all events, considered as evidence of that enthusiasm of public favour which it has been adduced to prove, it is completely invalidated by the paucity of the audience of Friday, and the space left unoccupied on Saturday. Only two additional appearances and yet no crowd even at the last! The popular effervescence must have soon evaporated. It cannot be maintained that the public knew not generally of the new opportunities furnished for new raptures. The manager announced them specifically from the stage; and they were posted and advertised for two days previous to their occurrence, in the usual forms of notoriety.

I would not have it inferred from what I have said, that I consider the frequency or ardour of the usual plaudits in our theatre, as the criterion of an actor's merit, either absolutely or in the degree in which they may attend his exertions; or of the impression which he makes upon the class of his audience whom he should be most anxious to please. I have heard of the cunning playwright who provided in his piece seventy places where "seventy strong claps would rise infallibly;" and I can easily imagine that ingenious system of acting, in which many might be calculated upon with equal confidence. I recollect the following language of a high authority in the

question: "The homage of taste and deep sympathy is not tumultuous · the greatest note of admiration is silence: the greatest victory gained over an audience is when they are fixed in mute attention; when they are drawn into the business and emotion of the scene. The rant of passion may, indeed, please an audience who, in whatever country, for the most part think all is moving and admirable which is noise and grimace; and it may stretch the lungs and strain the muscles of an ambitious actor, who will almost die upon the spot for a thundering clap; but it will awaken, in judicious men, no other sentiments than indignation or contempt."

Abroad, the "Bravos," and the clatter of the palms, feet, and sticks, are often stipendiary; if they must not, in any instance, be deemed such here, they cannot be denied to be, in many or most, the result of mere force of imitation or of mere obstreperousness.

I would not, moreover, be thought to admit that crowded houses demonstrate either the excellence of a foreign actor, or the estimation in which he is held by the public. Multitudes may be prompted to attend his performances by the curiosity which his celebrity at home naturally excites; or by the expectations of pleasure and astonishment which are awakened by newspaper and magazine encomiums so magnificent, as to render it almost impossible to suppose that there is not considerable merit in the subject of them, although it may seem to be equally impossible that he should be all that he is represented to be. Every one is desirous to see the proclaimed prodigy, or the stranger so much talked of; every one would judge for himself, especially should the first auditories express disappointment or take exception. Few will be disposed to allow beforehand, that where there is great renown, there may not be superlative ability. Stage

trick, pantomimic dexterity, vicious novelty of manner, the very extravagancies and defects of tragic representations, will catch the admiration of many, if the performer have so much note as to prepare the mind for that sentiment, or to produce a sense (not unusual) of a sort of duty on the score of wonder and approbation. Hence parties are formed and additional interest and curiosity raised. On the subject of crowded houses, I need not remark to you in addition, that they can be drawn by equestrian exercises and feats on the slack-rope; nor remind you of what Burke has asserted—that "if the audience at a tragedy were informed of an execution about to take place in the neighbourhood, they would leave the theatre to witness it." The Roscius would be deserted for the hangman; the "dying scenes" even of a Garrick, for the last agonies of a malefactor.

These circumstances, together with the population of Philadelphia, and the number of the ordinary frequenters of the theatre, being considered, the simple fact of "a good run" for seven or eight nights will not be insisted on as proof of the positive pre-eminence of the actor, or a ratification of the claims set up for him. On the other hand, the thinness of his houses on several nights of performance, particularly the two last, might appear to admit of none other than an unfavourable interpretation as to the public feeling and judgment. The magnetism of natural genius and high perfection in art, felt and recognized, would operate beyond the mere gratification of curiosity, and increase in potency, when the phenomenon was about to be withdrawn.

Having disposed of *historical* matters, I will, Messrs. Editors, submit my views, which I know to be held by many others, of the professional merit and demerit of Mr. Kean.

## II.

I know but few persons, and I am not of the number, who hesitate to acknowledge that Mr. Kean may be styled an extraordinary actor. As the hero of Drury Lane, proclaimed by a considerable party in England to be the rightful successor of Garrick, he ought to be seen by the Americans who are amateurs or would be connoisseurs in the affairs of the stage. Serious dramatic representation is of importance in its connexion with letters and with public taste and sentiment; we do well to avail ourselves of an opportunity of knowing what phasis it wears, what direction it takes, in the capital from which its character among ourselves is likely to be derived.

Nature has endowed Mr. Kean with a vigorous genius, and important physical qualifications, for his pursuit. He possesses a fine physiognomy, a most expressive eye, a muscular frame, well and even elegantly shaped, except in the shoulders, which, being round and heavy in appearance, detract much from the just effect of his other proportions. He has studied the mechanism or *art* of the profession, with great assiduity and success; he is fully trained in the trick of the stage. He can penetrate himself thoroughly with his part, and seem engrossed by it, so as to counterfeit a perfect abstraction from the audience. In every character which I have seen him personate, he furnishes at least *some* specimens of what is called brilliant execution; some felicities of conception and expression; some manifestations of superior power and consummate skill, that have an electrical effect, and give universal satisfaction.

He is eminently successful in situations which admit of intense fire and vivacity of action; inarticulate pas-

sion, or rapid alternations of countenance and tone. Sudden and strong vicissitudes of feeling are admirably portrayed in the 'movement of his features. His eye conveys the most opposite meaning and sensation with singular quickness of transition and versatility of eloquence. There was a fine developement of this faculty in his dialogue as Shylock, with Tubal, in the third act of the Merchant of Venice; and, occasionally, in his performance of Othello, the character in which he appeared to most advantage in my eyes, and left the most vivid remembrance, particularly on the second representation.

The rage, despair, fell revenge; the wild tumult of the soul and fierce struggle of the affections, of which so much is to be portrayed in the Moor gave scope for all the energies and significancies of look, the mastery and communicativeness of face and the impetuosity of movement, to which I have adverted above. In the last act particularly, there was signal excellence as regarded the execution of the murder; the air and aspect to be worn before and after the deed and in its commission, and all the evolutions of the general catastrophe. The previous scene with Desdemona, in which the lost handkerchief is demanded, might also be indicated as of surpassing force in the manner.

I have so far spoken only of the pantomime or dumb-show, and might have included a special tribute to his general firmness of tread and occasional gracefulness of posture: a confident, elastic gait, attitudes bespeaking athletic vigour, with flexibility of limb, and presenting an easy and regular outline, are not to be overlooked in chronicling the deserts of a tragedian. I would emblazon the *dying scenes*, which are described by both his English and American panegyrists, as wonders of ingenuity and stupendous achievements both of mind and body, but I

must confess that I cannot distinguish their justness as imitations; being, as I am, under the conviction that no mortal, wounded and moribund, ever fell with the precision of pitch, and nicety of contour and straightness of prostration, which mark Mr. Kean's exits from the world.

Unless the copy be faithful, it resolves itself, in my humble opinion, into a mere feat of agility and posture; what the French call *tour de force*, which they exhibit daily, of the same kind, in equal perfection, at some of the minor theatres of Paris. Scaramouch does as much in Italy. Whether it becomes a modern Roscius to play the symmetrist in like manner, and seek distinction by fanciful and elaborate pictures of that really *inimitable* extremity—giving up the ghost—I leave to your better judgment. For my part, though there may be transcendant intelligence, beauty, and fitness in the operation, I cannot discover in it a particle of these qualities.

With respect to Mr. Kean's recitation, the combined use of the *understanding* and the voice, it is susceptible of praise in the enunciation of passages of a solemn, emphatic tenor, which he does not conceive to require vehemence of tone and velocity of utterance. His cadences are distinct and agreeable in measured and deliberate speech; if his voice is rarely musical, it is not always grating; and as there are feelings and language to which guttural notes, sepulchral sounds, even broken, harsh accents, are appropriate, he at times excels in the *oratorical* department of his profession.

### III.

I have conceded as much to Mr. Kean, as liberality would grant within the limits of truth and judgment. Having noted his accomplishments and traits of superiority, I have now to remark the objections to which he

is liable. As a general stricture, it may be said that his excellencies are perpetually passing into extremes, or degenerating into defects. He is always on his happiest exhibitions of art, and most brilliant flashes of genius, on the verge of extravagance.

"When he appears most perfect, still we find
Something that jars upon and hurts the mind."

His studied play of physiognomy borders on grimace; his animation of manner becomes incoherent bustle; what is spirited savours of turbulence; what is passionate of frenzy. He obviously relies more on mechanical resources, than on his general mental preparation and powers, or his fervour of feeling and thorough possession of his part. He is called a natural player, but his style of acting is highly artificial and technical; it is uniformly elaborate, systematic, and ambitious. Nothing is left to the inspiration of the moment. I was particularly struck with this circumstance in witnessing his second representation of Othello. During the two first acts of the piece, it was, if I may be allowed the phrase, a *fac simile* of the first representation. The identity in every particular of look, movement, tone, pace, posture, was a phenomenon in respect to steadfastness of method and force of habit. In the remaining acts, his gesticulation was less violent, and his manner in general more subdued: but this was plainly the result of calculation or physical accident, not of diversity in the momentary impulses of sentiment and judgment.

The stature of Mr. Kean is low, and his shoulders, as I have said, are not happily constructed. Garrick laboured under the first disadvantage, and Le Kain, the Roscius of the French stage, had to contend with both obstacles, and an ungainly visage in addition. These celebrated players counteracted their mishap by

professional discipline and the more effectual correctives of an incessant display of genius, and nobleness of elocution. Garrick could be thought tall and majestic—Le Kain was believed by those who only saw him in his vocation, to be of lofty size and commanding aspect.

From whatever cause, Mr. Kean is not so fortunate as either. His most enthusiastic partisans and encomiasts in England have been obliged to confess that there is an almost "habitual want of dignity and elegance about him"—a deficiency which, however, they pretend he redeems by master-strokes of art and nature, and the energies of passion and action. I have not been sensible of this amends but in a very few instances. The general impression produced by his carriage and mien is the reverse of awe and respect There is, to say no more, not the least elevation in them, nor any gracefulness in his person and movement at large. As Shylock, he needs none, and nothing is missed. But even in Sir Giles Overreach you require more stateliness and a more magisterial feeling than appear; and in Richard and Othello, you find unremittingly an utter want of physical adaptation and patrician demeanour.

You do not see or hear in Mr. Kean, the magnanimous, high-spirited Othello; the port of the general and veteran warrior is lost; his colour is not sunk in the swell of his generous nature; you cannot imagine how Desdemona could have been won by his narrations—all that is imposing and ingratiating in his character, according to the design of the poet, vanishes; and his credulity, rage, savage vindictiveness, and desperate atrocity only remain—so that you are ready to say, with the quaint old critic Rymer, when he is contriving a better catastrophe for the piece—

"The fairy handkerchief might start up to disarm the

blackamoor's fury and stop his *ungracious* mouth. Then might she, Desdemona, (in a trance for fear) have lain dead. Then might he (believing her dead) honestly cut his own throat, *by the good leave, and with the applause of all the spectators.*" Hazlitt, the pit-trumpet of Mr. Kean at Drury Lane, says of him in one of his newspaper reports, that he appears, in Lear, like the king of the Gypsies, instead of the truly royal, though credulous and choleric personage whom Shakspeare portrays. I found this remark verified on our stage. I could not have declared to Mr. Kean's Lear, with Kent—"You have that in your countenance which I would fain call master." The character received a stamp of vulgarity and imbecility. I may go further and candidly confess, that the image of ebriety was in general presented to my mind. The tottering gait, the look alternately wildering and fatuous, the angry paroxysms and crazed humours of the old monarch, all mainly conveyed that image, in the cast which they wore in Mr. Kean's performance. This apprehension of the scene,—which thus became, to use a vulgar phrase, *quizzical*,—I would not venture to relate, had it not been, without intimation, that of others remarkable for sagacity of observation and sobriety of judgment.

Mr. Kean would seem to apply literally to his art, the lesson of Demosthenes with regard to oratory—action, action, action. His limbs have no repose or steadiness in scenes of agitated feeling; his hands are kept in unremitting and the most rapid, convulsive movement; seeking, as it were, a resting place in some part of his upper dress, and occasionally pressed together on the crown of his head. I have remarked the process to be the same in his personation of different characters, and I think I may assert that there is no eye which a habit of this kind

would not strike as untoward and incongruous. The wild groping of the fingers about the neck and breast reminded me of Dryden's conceit in one of his tragedies, of the fumbling of the tenants of the cemeteries, at the day of resurrection, for their dispersed limbs.

Quick and irregular motion, vehement and perturbed gesture, are occasionally apposite; but there is a discipline and temperament even for disorder, whether as to action or to utterance, on the stage. Hamlet's lecture to the players has passed into proverb, but like much other *axiomatic* doctrine is oftener repeated than observed. Situations occur for the tragedian, calling for the highest powers of his genius and the most curious refinements of his art, in which gesticulation is misplaced and detrimental. It has been emphatically said that dignity has no arms, especially where there is great force of expression in the eyes and other features. Dejection, lowly grief, profound reflection, tender sentiment, contempt, solemn or malicious menace, hauteur, rising passion of whatever nature, require but a look, a motion of the head. The energetic use of the limbs spoils the true and effectual expression.

IV.

The greatest physical blemish to be signalized in this tragedian, is the imperfection of his voice. This is universally admitted to be in general harsh and broken; while sweetness is, by some, ascribed to its lower tones. Although I have found it in these tones, and in his few intervals of calm and regular declamation, sufficiently distinct and impressive, I can yet scarcely concede that it admits of "a touch of harmony." On these occasions even, you could say of it,

"From hollow chest the low sepulchral note
Unwilling heaves and struggles in the throat."

It is artificial when not strained, and in the tempest of passion so frequent with the actor, is painfully hoarse and almost altogether inarticulate. I know of no more irksome noises than those which issue from his breast, when he labours to express rage or horror in their utmost intensity. The exhaustion of his lungs has a two-fold inconvenience; for there is always something contemptible in infuriate passion where the physical powers fail. His consciousness of the natural insufficiency of his voice, seems to stimulate him to more violent efforts in action and aspect, and thus carries him further beyond the bounds which he is otherwise prone to transgress.

The same insufficiency has, indeed, as may be at once perceived, a train of the worst consequences. It subjects him to the reproach which Churchill casts upon Macklin, of dealing largely in half-formed sounds; it causes him to play inordinately *to the eye*, and attach himself much more to the general, than particular sense and expression of his part; it robs his audience of a good portion of the literary beauties and ethical lessons of the poet. He has fallen into peculiarities in the management of his voice, which form an aggravation of the case. The sudden, mechanical depression and quick, violent vicissitude of tones—the precipitate strain and extreme volubility immediately preceding or following long pauses, or slow, repressed enunciation, which he so frequently affects, may be difficult achievements, but they are very foreign to the interests whether of the actor or auditor. The author is more and more suppressed, and a wider departure committed from the rules of reason and taste. I have amused myself with

imagining what impression Mr. Kean, with his system of declamation, and his dissonant; confused accents in his ebullitions of rage, would make upon a blind person critically conversant with the dramatist whose composition he might be reciting. Certainly it would not be one of much admiration. Nor would the result, I think, be very different, as to any auditory at large, if the tragedian wore a mask. We know that the face was entirely concealed on the ancient stage, and that, notwithstanding, even greater effects were produced than any which are recorded of the best representation of any player of modern times.

Hazlitt remarks of Mr. Kean's Richard on one occasion, that "every sentence was an alternation of dead pauses and rapid utterance;" and properly adds that "the most common-place, drawling monotony is not more mechanical or offensive." The length of his pauses, with the studied play of the visage as the substitute of the tongue, while they are maintained, has something of the air and more of the effect of the memorable dispute in Rabelais, between Panurge and the English philosopher, "which was performed without a word of speaking," so that one portion of the audience made one inference and another, another; every one interpreted as he liked best. Garrick's cotemporary and rival, Quin, was addicted to long pauses; and you may recollect the story which is told on the subject.

When, in the Fair Penitent, Lothario gave Horatio the challenge, Quin, who acted Horatio, instead of accepting it instantaneously, made a long pause, and dragged out the words,

"I'll meet thee here."

He paused so long before he spoke, that some impatient

person honestly called out from the gallery, "Why don't you tell the gentleman whether you will meet him or not?"

But Quin, notwithstanding his pauses, was distinguished for giving full sway to the language and sentiment of his principal. The poet Churchill says of him,

"His words bore sterling weight, nervous and strong
In manly tides of sense they rolled along;
Happy in art, he chiefly had pretence
*To keep up numbers, yet not forfeit sense.*"

Mr. Kean has no pretence and indeed, no ability, to keep up *numbers*. His auditor can have no perception of rhythm or even verse, where a sort of amalgam is made of whole phrases either by hurry or hoarseness of utterance; and where long pauses are arbitrarily introduced not only between words, but the syllables of the same word. I cannot conceive a more fanciful reading of the dramatic poets, or wilder havoc of their lines, than may be alleged against Mr. Kean, as a general charge. There cannot be the least affinity between the style of his recitation and that of Garrick's, whom he is said to follow in the imitation of nature. That master of the histrionic art was, it is true, energetic but without bombast; simple but without vulgarity; lofty and vehement, but not turgid or vociferous. He declaimed with the utmost truth, elegance and precision, and plumed himself upon setting in the strongest relief the merits of his poet in thought and diction; upon marking all the shades of excellence in a dramatic composition.—He avoided the stiff and stately monotonous manner—as well as incoherent rant, but he loved high and weighty elocution. Heroic verse was, in his theory, to be metrically and majestically pronounced. —It may be seen by the verses which I have quoted from Churchill, that, when his practice gave the tone to opinion,

the preservation of rhythm was considered as a title to distinction and compatible with the full expression and efficiency of sense, passion and *nature.* I have now arrived at the topic which I think of real importance in the question of the Drama, and will therefore reserve it for separate consideration.

## V.

When I spoke of Garrick's style of acting, I did not rely, wholly or chiefly, on the authority of his biographers. I have received a particular account of it from men of the strongest and most cultivated intelligence, who witnessed a part of his career. His reputation and excellence arose in a considerable degree from his intimate study and knowledge of the design and poetical felicities of his author: as Goldsmith says of him in his "Retaliation," he made the fame of many dramatic writers; not, we may be assured, by his pantomimic powers, great as these were, but by seizing and often improving their conception as to character and its developement; and by so delivering the parts of the dialogue which fell to his share, as to set off to the greatest advantage the thought and language. He neither raved, gasped, panted, as we see Mr. Kean do, nor practised his frightful hysterical laugh, or his ineffably disagreeable cry of horror.

He could do more than astonish the audience by the energies of gesture and the evolutions of countenance; he overpowered them by tragical tones—sublime enunciation of noble sentiment and intense feeling—by communicating a vibration to the heart, while he elevated the fancy and satisfied the judgment and the ear. He drew and fixed attention and carried interest to the highest point of excitement, by gradations of emotion and repre-

sentation:—he could express, by turns, tenderness, joy, anguish, with sure effect, and as springing from genuine internal impulses. Garrick was lost in the character which he personated—the spectator ceased to distinguish or recollect the actor. His performance presented one grand and harmonious picture, and left one uniform, profound impression as a whole. None of these merits can be ascribed to Mr. Kean. He is not pathetic; he has no tenderness or softness—there are no degrees in his exertion—if he be not on the full stretch, he is spiritless. He exhibits no medium or approach of distress or rage—when not in extreme agony or fury, he is, generally, tame and insipid. As Othello, from the first hint of Iago, respecting Desdemona's infidelity, he is all jealousy, fierceness, despair; and in this, sacrifices the design and genius of Shakspeare. I could not have believed it possible, until I saw Mr. Kean as Lear, that the griefs and paroxysms of the aged monarch, which almost extort tears in the private recollection of them—that the splendid poetical passages of the part, which distend the imagination as they are read—would, when expressed by an actor of so much celebrity, produce so little sensation either in my own breast, or in a mixed audience. I saw no evidence of lively, appropriate emotion; I have conversed with no one who pretends to have been affected. It was Mr. Kean that was uppermost in the minds of all. One of his English critics remarks that at times his whole efforts, though powerful, is in a wrong direction, and disturbs the received idea of the character he represents. Such was the case in his Lear, almost throughout; frequently in his Othello, and sometimes even in his Shylock. The liberty which he takes with Shakspeare, in giving the Jew a fierce and disdainful air on his final exit, struck every spectator who had read the piece.

I return to the points upon which I would lay most stress,—full declamation in tragedy—the precedence of the poet over the actor—the compatibility of nature and refined oratorical art on the stage. Garrick, called the most natural of actors, and who was the most successful in exciting and overpowering his audience, yet practised "all the labour'd artifice of speech."

He studied the *modulatio scenica* celebrated even before the time of Cicero as a leading attribute of the good tragedian. Mrs. Siddons and Talma, the first performers of the present age, with whose style I am familiar, combine the most forceful expression of passion, the most complete command over the sympathies and imaginations of the audience, the power of producing as much of *illusion* as can ever exist in a theatre, with a measured, attuned, ambitious recitation, and an incessant endeavour to give relief and effect to the genius and excellences of their authors. I could feel and doubly enjoy the imagery and diction of Shakspeare in the mouth of Mrs. Siddons; the harmony and delicacy of Racine's poetry, and the nervous lines and masculine sentiment of Corneille, in that of Talma, while I was as deeply interested and moved by their general purport, the plot, and situations, as it was otherwise possible to be. The feast afforded the literary taste, did not, in any degree, close the heart to the tragic influences of the scene. It is worth while to quote the language of Baron de Grimm concerning the celebrated Le Kain, that it may seem what, at a season when the dramatic art had reached its perfection and the best models of it flourished, was thought to constitute a primary and indeed indispensable quality of a great actor, and how far the views of the most accomplished critics were those which I entertain. "It was also," says Grimm, "to the charms of his voice that our modern Roscius, Le

Kain, was indebted for his most distinguished success. I have observed that it was naturally thick and heavy. By dint of application and labour he conquered these defects, so far that nothing remained but the habit of a firm, weighty, sustained tone. I have never heard a human voice of which the inflexions were more diversified and pure; stronger or softer; of a more affecting and terrible pathos. No verses appeared weak, when he condescended to pronounce them with care. *A more precious faculty*, no doubt, and one which he had improved to the utmost, was that of causing all the beauty of fine verse to be felt, without ever diminishing the force of passion or truth of expression. While he lacerated the heart, he invariably enchanted the ear—his voice penetrated to the bottom of the soul and left a deep impression and lasting recollection."

As it is admitted on all hands that the first objects of the regular theatre, are not the delight of the eye, the excitement of surprise, or in general the pleasure to be communicated by pantomimic exhibition, but those which are so finely expressed in the prologue to Cato, and for which

"the tragic muse first trod the stage,"

nothing would seem more important, in the representation of the principal characters of Shakspeare, than a clear, sonorous, scientific recitation. I need not speak of the harmony and magnificence of his verse at times, certain to afford gratification and improvement to minds in any degree lettered, but may pass at once to other points. "The plays of Shakspeare," says Johnson, in his incomparable preface to the poet's works, "are filled with practical axioms and domestic wisdom. It was said of Euripides, that every verse was a precept; and it may be

said of Shakespeare, that from his works may be collected a system of civil and economical prudence."—"Who shall affirm," says a later writer, with equal justness, "that the tragedy of Shakspeare has not an elevation of its own, or that it produces pleasure only by exhibiting spectacles of varied anguish? The reconciling power of his imagination, and the genial influences of his philosophy, are ever softening and consecrating sorrow. He scatters the rainbow hues of fancy over objects in themselves repulsive. He nicely developes the 'soul of goodness in things evil' to console and delight us. He blends all the most glorious imagery of nature with the passionate expression of affliction. He sometimes in a single image expresses all intense sentiment in all its depth, yet identifies it with the wildest and the grandest objects of creation. Thus he makes Timon, in the bitterness of his soul, set up his tomb on the beached shore, that the wave of the ocean may once a day cover him with its embossed foam—expanding an individual feeling into the extent of the vast and eternal sea; yet making us feel it as more intense, from the very sublimity of the image."

If all this be true, as it unquestionably is, excellence cannot be justly ascribed to the actor in whose performance the perception of much, or the greater part of it, is lost to the auditor, when that of nearly the whole could be retained and rendered more poignant, with a different voice and method, and yet nothing sacrificed in any other important respect. "A play," says Dryden, "to be like nature, is to be set above it; as statues which are placed on high are made greater than the life, that they may descend to the sight in their just proportion." So with theatrical declamation—it must, to be natural, to meet the intent and fulfil the best uses of the drama, be of a different strain from that of common life; measured, full,

sustained, nicely adjusted to thought and diction. If it be well that passion should still be expressed in verse on the stage; that tragedy should still retain the *heroic* elevation as well as metre—that still "the gorgeous pall" should "come sweeping by," it is also well and in unison that elocution should be there such as I have described.

The height to which Mr. Kean is raised in opinion among a portion of the British public, his being *popularly* considered as a *great actor*, is, to me, ominous of the degeneracy of the tragic boards in England. His style, though defective in points so essential, being successful and found sufficient to give fame and eminence, will be imitated, and the true standard of excellence more and more neglected. Admitting then, his redeeming qualities, those signal merits which I have acknowledged, the apprehension which yet naturally and fairly arises is—

"What bouncing mimic grows a Roscius next?"

Tragic representation will be further resolved into pantomime, and Shakspeare's dialogue experience at Drury Lane and Covent Garden, a fate like that which has befallen Metastasio's in Italy. The Italian audience being enamoured only of the richly executed air, the brilliant *ariette*, and become indifferent to the verse and sentiment of one of the most pathetic and elegant of poets, the performer in the opera makes of the matter of the recitative what he pleases, and often substitutes for it the grossest buffoonery.

## REVISION AND CORRECTION.

NOT the least curious part of Dr. Parr's correspondence, is that which relates to his exquisite nicety in his lite-

rary labours, and his minute emendations of his text. He destroyed sheets because he perceived that "three succeeding paragraphs began with infinitive moods," and the word task occurred twice in two pages. He observes in one of his "fidgety letters about stops and syllables"—as Dr. Johnstone denominates them—"I feel the anxiety of Addison, who would cancel a sheet to alter a common particle; and it was by this particular care of his words that they put forth such beautiful blossoms and such delicious fruits." His friend Homer, under whose supervision his Preface to Bellendenus was printed in London, incurred trouble sufficient to craze any common brain. Commas, colons, and semicolons, were the subjects of many angry epistles. Parr, sensible of his tormenting exactions, wrote to his worthy corrector of the press: "Now, Homer, your patience will be so much exercised, that you will be fitted for married life; and if you have not your reward in this life by *matrimony*, you will, after bearing all the trials I put in your way, be qualified to contend with Job himself for half the share of his reward in another." He had composed many monumental inscriptions, yet after he was elected to write that of Johnson, he read nearly *two thousand*, not, as he says in one of his letters, for the petty drudgery of gleaning scattered phrases, but for the nobler end of familiarizing his ear, eye, and mind, to the general structure of the composition, and the proper selection of topics The tribute to Johnson does not exceed fourteen or fifteen lines in the lapidary arrangement. Exception having been taken to the phrase *probabili poetæ* in that inscription, he consulted so many scholars, to justify its propriety, that a volume might be made of his letters on the point. We are reminded by this question, of the account in *Aulus Gellius*, of Pompey's application to the principal critics of Rome concern-

ing the phrases *Consul Tertium* or *Tertio*, and the decision of Cicero—to whom, as umpire, the choice between *Tertium* and *Tertio* was finally left—that Pompey should use the abbreviation *Tert.*, to avoid the possibility of incorrectness in a public inscription. In printing his speeches, the late Mr. Canning indulged a solicitude akin to that of Parr; yet the stupendous scholar and the academic orator were the two persons of their era who might have trusted with most composure or least hesitation, in the accuracy and sufficiency of their first effusions. But they knew the secret of durability and the efficacy of full-wrought excellence. If a contrast were wanted on this head, we should adduce some pages of Parr's Dedication to the Tracts, or Preface to the Sequel, or of any one of Canning's Speeches as revised by himself fo· the last London edition, and place by them extracts from *Pelham* or the *Disowned*—books which are so much lauded in the daily papers. The extravagancies, blunders, and improprieties of diction in the latter, are matched only by the dissoluteness of the morals which are painted, and the depravity of the sentiments and doctrines constituting that which, by a wretched perversion of language, is called the philosophy of this lawless scribble. We do not require it of ephemeral novelists to flounder in the sentences of Johnson or Parr, —to mimic the mannerism of lofty and lavish erudition; but some correctness of structure, some chasteness of style as well as purity of description, may be held indispensable in every work designed for the public eye.

The real case of the most dashing scribblers is, that they pour out all the conceits which a distempered fancy can yield, and recklessly or desperately cast the crude mass to the world. When a man has acquired a certain fund of phrases, and a mechanical facility

in throwing them into metre of one sort or other, and when he has become so bold as to publish what he himself suspects to be *outrageous nonsense*, he may "execute" as many books, in any given time, as he can physically indite or dictate. He then must be wholly destitute of imagination, talents, and knowledge, if some sentences, some pictures, some metaphors, some observations, do not fall from him, which are good in themselves, or fitted to strike ordinary minds as original and excellent—as proofs of genius or sagacity.

With a view to essential value and durable fame, the necessity of preparatory studies, self-distrust, and indefatigable elaboration, cannot be too earnestly recommended to the writers of this country, who are prone to confidence and haste, and apt to be ambitious of momentary success alone. Mr. Kettell alludes, we believe, to one instance, to Dryden's Ode on St. Cecilia's Day, as evidence that a perfect and imperishable work may be accomplished at a heat. Malone, in his Life of the Poet, shows that he actually began to write near three months before the day, and that it occupied him fully *a fortnight*, instead of being "struck off at once and completed at one sitting." In his dedication of his tragedy of Amboyna, Dryden himself remarks, "though it succeeded on the stage, it will scarcely bear a serious perusal, it being contrived and written in *a month*."—He lacked leisure or industry for the *limæ labour*; and if he had enjoyed, or could have taken more time, and employed the file and the judgment of others, more frequently, in the correction of his works in general, he would not have been so much less read and enjoyed in after ages than Pope. The example and lessons of the great models of every country confirm the idea which he repeatedly inculcates, of the indispensableness of patient, anxious,

and minute revision. Some of the French translators of the classics allowed themselves twenty years to perfect their works,—"bestowing all the brightest intervals, and the most sprightly hours, to the business of polishing and finishing." In commenting on the line of Pope—

"True ease in writing comes from art, not chance;"—

Warton carefully relates that Virgil took more pains than Lucan, though the style of the former appears so natural; that Guarini and Ariosto spent much time in making their poems seemingly so easy; that the writings of Voiture, of Sarassin, La Fontaine,—and he might have added, Rousseau, were *laboured*, with repeated alterations and many rasures, into the facility for which they are so famous; that Rochefoucault's Maxims were corrected and new written more than thirty times; that the Provincial Letters of Pascal were submitted, for the style, to the judgment of twelve members of the Port Royal. It has too often occurred that geniuses of the highest class knew not how to *prune their luxuriances*; but they, with their redeeming qualities, could better afford to indulge their humour, than the less gifted competitors for renown. A misfortune it is, frequently witnessed, to mistake strong inclination and a mere knack of rhyme for poetical talent. Those who do not waste months or years indispensable for competence, still suffer by the disappointment of their inordinate hopes; and such as, for the sake of song, make it too late to apply to professions by which they might thrive, or neglect pursuits necessary for livelihood, undergo a much more serious kind of evil. In Europe, the absolute victims to a conceit of poetical powers, or an invincible propensity to indifferent metre, have been very numerous; and they are not few in the United States.

Mediocrity in poets, though so long since denounced by

Horace as intolerable to gods and men, is exceedingly common. Dryden says, in one of his addresses—"if you were a bad, *or what is worse*, an indifferent poet, &c." This phrase may appear a little solecistical, but it would be adopted by nearly all the leading critics and bards in the world. Milton most bitterly contemned, and harshly proscribed, the common writers of miscellaneous poems. "Poetas equidem verè dictos, et dilego et colo, et audiendo sæpe delector: istos vero versicularum nugivendos quis non oderit! quo genere nihil stultius, aut venius, &c." Pope, indeed, lisped in numbers, and before he reached the twenty-fifth year of his age, "he had written"—to repeat Roscoe's language,—"he had written and published almost all the works on which, as pieces of originality, genius, and imagination, his reputation and rank as a poet essentially depended." But Pope was a phenomenon, making an exception to the rule which may be laid down as general, that no gentleman or lady in his or her teens is fit to write verses *for the public.* Dryden's demands are scarcely exorbitant—"A man should be learned in several sciences, and should have a reasonable, philosophical, and in some measure a mathematical head, to be a complete and excellent poet; and besides this, should have experience in all sorts of humours and manners of men: should be thoroughly skilled in conversation, and should have a great knowledge of mankind in general."

## PUBLIC OPINION.

The power and influence of *Public* Opinion depend on certain qualities in the people which may be called the re-

quisites for it;—they are in proportion to the information, proper religious feeling, facility of communication, and capital, that exist among the individuals of whom the community is composed: And, in proportion as those requisites become general, does the government become constitutional and free. Capital is much augmented by the use and improvement of *machinery*, which therefore increases information and civilization. A European writer maintains that the extent or power of Public Opinion depending on the requisites above mentioned, resolves itself into the question whether there be in the country an extensive middle class of society when compared to the lower class. Now in these United States, the *lower class*, in the European sense, is exceedingly small—all the rest correspond to the European idea of the middle class. Hence, public opinion must be almost omnipotent here—the requisites being so largely possessed. It evidently gains strength and becomes more operative in every respect according to the facility of communication—the ease and rapidity of conveyance from one point to the other—the prompt interchange of knowledge and sentiment between any principal parts of the territorial surface. A contemporary author well observes—"*Public virtue*—a cultivated moral sense—seems necessary to render public opinion of importance. Wherever right moral feeling prevails, there liberty and a liberal government may be established. If, however, a liberal system is attempted with a people where the requisites for public opinion are not found, it is on a sandy basis, and easily overturned. This seems to prove that public opinion secures a liberal form of government—not that a government secures public opinion." The failure of the experiments of republicanism in France, and the constant convulsions in Mexico and South America, are thus explained by the

want of the requisites for a just and influential public opinion. Facility of communication depends on wealth and enterprise. Good roads, of whatever description, canals, harbours, ships, steam-vessels, in short everything that tends to augment and facilitate the passage of individuals, or articles of commerce, from place to place, is caused by capital, intelligence and enterprise, and increases these in its turn. With our advances and impressions in those particulars, the progress of wealth and civilization among us is incalculable. We are, besides, free from the density of population and the prejudices which operate in Europe against the extended use of machinery. Free representative government seems to be guarantied to us by all physical as well as moral circumstances. It cannot be maintained in countries where there is but little internal improvement, sound moral principle, or general information. The sudden adoption of liberal institutions in a community where the requisites for public opinion are not general, necessarily originates with a few persons only, and must, therefore, be extremely precarious;—time is needed to prepare the people to understand and support them. Ours sprang from the people themselves, as the natural product of their intelligence, community of feeling, and similarity of condition. Ripe public opinion established, and will preserve, our republican freedom.

Public opinion is defined to be that sentiment on any given subject which is entertained by the best informed, most intelligent, and most moral persons in the community, and which is gradually spread and adopted by nearly all persons of any education or proper feeling, in a civilized state. *Popular clamour* is often confounded with public opinion, but is essentially different. It is described as "that sort of feeling which arises from the passions of a multitude acting without consideration; or an excitement

created amongst the uneducated, or those who do not reflect or exercise their judgment on the point in question." As public opinion is powerful, popular clamour is less likely to be so;—the latter rests on ignorance and prejudice. They may unite, however, on a particular question; but they arise from causes and produce effects wholly distinct.

Vigilance should be in every instance exercised to prevent the one from being mistaken for the other; and seeing the value and efficacy of true public opinion, every effort should be constantly made, particularly by bodies or individuals, who are deemed its organs or representatives, to keep it in the most healthy state and pervading activity—to promote whatever contributes to this end. The remark has been hazarded—"Let any one look at a civilized, well informed community, possessed of moral principles; little or no *bigotry* will be found amongst them." This is not strictly true; but it is certain that as bigotry is extended,—as combinations thrive for the propagation of proscriptive doctrines and the acquisition of partial, sectarian influence,—public opinion is rendered more uncertain, sophisticated and contracted, and free institutions and permanent comprehensive prosperity are thus in a measure deprived of the proper agency and security.

Several English authors have undertaken to prove that since the dawn of public opinion in Great Britain, in proportion as it has increased, the form of government and the character of legislation have become more popular and liberal:—in all parts of the world, the same concurrence may be traced. Constitution and codes undergo the most striking changes and reforms, under that influence. We see its operation now in the proceedings of the British and French national legislatures. They re-

move civil and religious disabilities,—they proclaim republican maxims,—they carry into effect new theories and schemes of public economy,—they abolish sinecures and attack abuses—with a promptitude and unanimity that startle the more timid or cautious portion of even enlightened patriots and political philosophers. It is feared that they are yielding to *popular clamour*, and thus rendering inevitable the extremes of popular revolution and wide desolating anarchy. In Great Britain, this argument is used. "If universal suffrage were adopted in the mode of election, none of the property, or the upper and middle classes of society, would be represented; but the lower classes only; and instead of being the principal organ of *public opinion*, and of the middle classes, the House of Commons would be that of the lower class, and of *popular clamour*,—numbers would return whom they pleased—the lower class alone would elect that House, whilst the Lords represented the upper class; and the middle class, by far the most powerful body in the state, in point of property or information, would, in fact, not be represented,—would have no voice in the legislature: an anomaly the most absurd that can be imagined." This is plausible at least, when we recur to the distinctions which we have noted between public opinion and popular clamour, their several sources, dependence and effects.

## INVENTION AND EXECUTION.

Mr. Colden has furnished proofs, in his Biographical Memoir of Fulton, that Fulton communicated the project of a steamboat to Lord Stanhope, in the year 1793. It is

not denied in that work that Mr. Fulton availed himself of the hints afforded by the abortive or incomplete experiments of his precursors, American and English. Their very errors may have suggested to him the means of effecting his object. Scarcely one of the illustrious men who have the credit of noble discoveries, or improvements, in physics or in morals, but enjoyed this negative kind of aid, or the positive advantage of seminal ideas and particular schemes. Sir Isaac Newton was indebted to the experiments and observations of Kepler, and to the discoveries of Grimaldi; Galileo had seen the telescope of Metius: Watt profited by the labours of Newcomen: Dr. Jenner was not the first who imagined, or suggested, or tried, the prophylactic virtue of the vaccine. There is a striking analogy, in fact, between the cases of Jenner and Fulton:—the glory of vaccination is not more justly due to the one, than that of steam-navigation to the other. The question is not, who first proposed to connect steam with navigation; but who first and completely succeeded in so doing, and enabled others to succeed. The world will never consent to exalt the genius and merits of him who merely throws out a loose hint, or stops short at a diagram, or finishes with an abortive experiment, over those of the sanguine enterpriser who seizes derelict, and vivifies still-born ideas; who, uniting in himself the aptitude to invent, the sagacity to distinguish, and the skill to execute, puts the world in lasting possession of that, which others had essayed, with such results only as tended to arrest the efforts of industry, and discredit the powers of art.

# REPUBLICAN ITALY.

The Italy of the middle ages,—when liberty had no other temple, and gave her four centuries of sway and glory,—is a most interesting field of instruction for an American citizen. Her republics of that period furnish unique examples of the character and part which the merchant and tradesman may sustain in free governments; of the exalted ends to which their pursuits may be rendered subservient. In her lapse into servitude, in her present abjection, she may be still contemplated with profit, and be instrumental in checking that treacherous security to which a nation, so happily situated as the American, must ever be prone.

Altogether, the Italian Peninsula has more magnificent annals, various trophies, and choice gifts, than any other portion of the earth remarkable as the theatre of moral greatness. The destinies of Greece were, indeed, splendid; her achievements prodigious; the creations of her fancy unrivalled: but her history has not the sweep, majesty, variety, and instructiveness of the Roman; it begins, properly, with the establishment of the laws of Lycurgus, and ends with the death of Alexander:—She had no resurrection. Italy fills in some sort all ages, since the formation of the Roman power; she re-appears dispensing light and Christianity, after she had ceased to dispense laws, to the universe; she takes the lead among the nations of the west, and reclaims Europe from barbarism; she establishes a new and mighty influence over mankind, and, in restoring the literature of the ancients, produces one of her own, not unworthy of them, or of being compared with the best of the modern. In her present reprobate state of morals and politics, hers is still

the empire of the arts; she cultivates the exact sciences with brilliant success, possesses a vast body of erudition; is strong in numbers, and not deficient in wealth; retains her physical advantages, and receives from nature the same rich endowments of mind: she draws to her from every quarter the enlightened and the curious, as much on account of what she is as what she was, and inspires not a few of them with the hopes of her regaining the energies which would soon replace her in the first rank of independent nations.

We could wish not only that our fleets should ride proudly in the Mediterranean, recollecting what Duillius and Lutatius accomplished, but that our youth should frequent in every part, the vast museum of monuments of genius and public virtue, which it washes. It is there that they would most deeply imbibe the spirit and the tastes by which the whole region is doubly immortalized, and through which they might give a like immortality to their own land.

Setting out at an age when the principles and habits appertaining to a sound American education should have taken root, and being committed to faithful Mentors, they would be inaccessible to the contagion of those degenerate morals and manners which we shall presently notice.

We could wish, too, that on their return home, they would report to the world what they had seen and felt. The ambition of authorship would occasion a better preparation, and inspire greater eagerness, for observing; and the instruction conveyed in native productions might be expected to work more efficaciously upon the public mind. We should be glad if the course here suggested were pursued by those whom the American government employs to represent it abroad; and this could be easily done so as to consult at the same time the reserve

becoming their station, and the advancement of the literary intelligence and repute of their country.

An American liberally educated, and happily gifted, is, perhaps, the only person competent to produce a book on Italy, or any of the primary nations of Europe, which would have, in fact, the merit of novelty in the composition and seasoning. We would not wish him to write ambitiously; or to play the *virtuoso* in elaborate delineations of scenery and monuments on which a host of Cognoscenti and artists have already exhausted their sagacity and vocabularies: we would ask him merely to digest from his tablets the impressions, in their original vivacity, which he had received abroad; to state his own peculiar views of institutions, morals, manners, characters and events. If he connected with such an exposition those personal anecdotes of dramatic effect which can never be wanting to an active tourist; statistical details throwing light on the principles of political economy in general, or of useful application to that of his own country, and the embellishments of unaffected, pertinent scholarship, he would, besides furnishing to his countrymen points of view, veins of sentiment, judgments of criticism, and even forms of expression, at once novel, just, and captivating, fix ere long the attention of the readers of Europe, and do more towards establishing a literary reputation for us there, than could be done at present by any effort of the American pen in another department.

The most startling memento of the departed greatness of Venice is her Arsenal. Its vast extent, its massive structures, its magazines, founderies, armories, rope-walks, work-shops, bespeak what she was as a naval power. All is there now, a dead silence and undisturbed decay. It is, indeed, a full century since this republic, falsely so called, withdrew into a merely negative exist-

ence. History scarcely deigns to notice her after her peace of 1718 with the Turks, although in her naval combats with them, of the year preceding, she vindicated her ancient renown.—Laugier's History of Venice terminates at 1750. Sismondi speaking of her as she was at the close of the fifteenth, calls her "*le plus puissant et le plus sage, des Etats Italiens:—elle seule gardoit contre l'empire ottoman l'Italie et tout l'occident,*" *&c.* (*Historie des Repub: It: Vol.* 13.) And Lord Byron—

"In youth she was all glory;—a new Tyre,—
Her very by-word sprung from victory,
The 'Planter of the Lion,' which through fire
And blood she bore o'er subject earth and sea."

How proudly she bore the trident, and challenged the fears and the admiration of Europe before the sixteenth century! With what a grand array of resources and resolution she withstood the famous league of that century, and, notwithstanding all her disasters, re-appeared in the seventeenth to assert alone Italian independence! Her war of twenty-five years, begun in 1634, with the Sublime Porte, then the terror of Christendom, though unfortunate, is highly glorious. The second, of fifteen years, with the same enemy begun in 1681,—in which she retrieved her losses—is of a most brilliant and imposing character. By the degenerate policy into which she afterwards fell, of submitting to every wrong and outrage rather than resort to the sword, she had nearly forfeited all title to commiseration when Bonaparte "liberated" her in 1794, to throw her into the mass of equivalents at the treaty of Campo Formio.

The extended husbandry and the peculiar agriculture of Tuscany and of Lombardy—the ingenuity, beauty, and productiveness of which, are so much and so justly celebrated, may be traced to their peasantry of the repub-

lican era. Stimulated into life and energy by the action of free institutions, this race of men was distinguished for intelligence and the spirit of improvement, while all of the same class throughout the rest of Europe, presented, in the thraldom of villanage, a totally opposite character. They substituted the rotation of crops to the old system of fallows; revived the practices of irrigation and terracing, and set generally the example of that persevering industry and picturesque neatness in tillage which are now displayed by their descendants, and not excelled in the best cultivated countries.

We may pass from the agriculture of Tuscany and Lombardy, to everything that is majestic and beautiful, there and in Romagna, and will still find that all belongs to the age of Liberty. The nearly unbroken series of magnificent cities, churches, palaces, and villas, from Novara to Terracina—the master-pieces of art with which they are filled—the noblest productions in the various departments of literature—the statesmen and warriors, who make part of the "long array of mighty shadows," in Italian story, are of the era of Italian independence, which finished with the capture of Florence by the generals of Charles V., in 1530. "The truth is," says Eustace, "that the tide of prosperity which has left so many traces behind, not only in Florence, Pisa, and Sienna, but in almost every town in the northern parts of Italy, such as Mantua, Cremona, Vicentia and Verona, was the effect of *republican* industry. and most of the stately edifices which still adorn these cities, whether public or private, sacred or profane, were raised by *republican* taste and magnificence." Forsyth refers to the republican times of Lombardy, not indeed in so solemn a strain as Eustace, but with a view to the same striking lesson. "Though confined within narrow territories, and separated by the domains of barons

who held them at defiance, the principal Lombard Republics, those ambitious apes of Athens and Lacedæmon, found means to flourish in the midst of continual hostility, and filled the annals of two centuries with their impertinent battles."

These facts, taken in connexion with the history and condition of Italy since the sixteenth century, are to be deemed an important accession to the mass of inductive proof in favour of popular government as the most fruitful source of natural prosperity. We, as American citizens, may contemplate such results with a double confidence in the future, since our institutions, besides combining all the beneficial principles and tendencies of the republican systems of Italy, provide the safeguards for *civil* liberty which they wanted. The Italians were protected in their persons, property, honour and opinions, by no direct guarantees, no formal legislation—they were secure in these points only so far as such security was incidental to their fundamental maxim of the sovereignty of the people, and to the eligibility of numbers to the supreme power. Their political magistrates were elected by the citizens at short intervals, and responsible to them at the expiration of the prescribed term of authority: but this authority had no precise limitations; the freedom of the press and of public debate, and all regular representation were equally foreign to their ideas and practice. Hence the domestic oppression and disorders which proved fatal to their liberty and national independence.

We are inclined to yield assent to the opinion of Eustace that these Italian Republics of the Middle Ages may sustain, in nearly all respects, an advantageous comparison with the states of Greece; and that the history of the former is quite as eventful and instructive. Florence has annals so brilliant; exhibits relics of her meridian, so

imposing; can unfold such a list of titles to the gratitude and admiration of the world; is seen at the commencement of the sixteenth century in such a blaze of genius—with such a galaxy of magnanimous patriots, profound philosophers, and elegant scholars, that in surveying her under all aspects, we are as much dazzled, as by the glories of Athens.

The commonwealth in which the greatest number of citizens may hope to get into the administration of affairs, will ever be the most active and intelligent, and, on the whole, the most ably administered. Florence exemplified this truth. Her councils were renewed by lot every two months, from a list consisting entirely of merchants and tradesmen—of the eighty thousand inhabitants whom she numbered in the days of her freedom, two or three thousand were thus called in quick succession to the first offices of state. Notwithstanding the rapidity of the rotation, and the description of the incumbents, "they conducted affairs," says Sismondi, "with such wisdom, dignity, and firmness as to secure their republic a rank among the powers of Europe, out of all proportion to her share of population, and wealth; they gave lessons of prudence and justice to the cabinets of kings and the senates of aristocracies." Might not this example teach the folly of that contempt which is too commonly entertained or affected in Europe, for the government of this country, on the ground of its being composed of *bourgeois?*

## BREACH OF PROMISE OF MARRIAGE.

Several cases of the kind have lately been detailed in the daily prints; striking examples of what may be the consequence of light courtship, without positive evidence of a formal promise of marriage. Instances are far more numerous than any public records would indicate. The love of money, and the passion for a snug establishment, prevail in this country, even from an early age, perhaps more generally than in any other. They are often suffered to stifle the tender affections, after these have been indulged in a long reciprocation of virtuous fondness between young persons of equal condition and congenial temper. Parties are affianced; marriage appears assured; the female considers her destinies as fixed; her friends and acquaintance equally believe her lot to be definitively cast—on a sudden the husband-elect grows cool, estranges himself, and ere long breaks off his engagement. He has discovered, or his relatives have found for him, a more lucrative match; and sordid calculation overbalances all considerations of plighted faith, reciprocal regard, and public decorum. The confident bride is left to the cruel struggle between outraged pride and despairing love—to the anguish of the keenest of disappointments—to the exultation of rivals, and to the still more distressing pity of friends. In the bustle of business, in the pursuit of the usual objects of our ambition and desire, men may soon be relieved from the corrosion of blasted expectations and trampled attachments: but the other sex have not this chance of escape—almost everything in their subsequent life, for a considerable period at least, tends to probe and exasperate the wound of their stricken feelings: they have not even the resource of complaint:—dignity and the

habits of the world will not allow of an outward sorrow —the canker then acts within,

> "Eats like a subtle worm its venomed way;
> Preys on the heart and rots the tender core."

The evil is common and it is real and infinitely grievous; it has too often fallen under our own observation. The murder of the forsaken woman would, in some cases, be a less painful and even less criminal catastrophe. We not only desire to see such offenders as those in question, unsparingly amerced by juries, but held up to scorn and followed with the contempt and reprobation of society.

In some of the above cases, the frailty of the female is a prominent feature. We may rejoice when falsehood and seduction are heavily amerced; as we should, indeed, when delinquency of whatever kind is punished. But it is to be wished that no particular encouragement may be given to the multiplication of such cases, nor any particular triumph attached to the conduct and situation of the plaintiffs. A lady never shines on these occasions, however pitiable her original disappointment may seem; she who has fallen and for whom redress is sought in this way, if entitled to compassion, is not an object of *respect;* and where there has been no sacrifice of virtue, there is still a violation of delicacy and an exposure before the world, very little enviable or exemplary. The woman of true refinement and pride, who is deserted, will rather seek relief only in the consciousness of her own faith and dignity; in the private sympathy and esteem of her friends, and in the circumstance of her escape from a union with one of recreant spirit and inconstant heart. She will dread and resist a public display of her wrongs or gratification of her resentments. As for the absolute victim of perfidy, when she retains the principles of honour and religion, and the due sense of shame which is

ever concomitant with mere weakness, she will be driven forth by no impulses of revenge, no hope of pecuniary retribution; no anger or cupidity of relatives;—her recourse will be to penitence and seclusion.

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## JUDGES AND JURIES.

In the lists of those who attended and were conspicuous at some of the recent meetings in different parts of the country, with regard to the contest for the Presidency, we find the names of *Judges* specially designated as such. Now, though we are free to acknowledge that the judicial office admits of a continued private concern in political matters, and of the exercise of the right of suffrage according to particular predilections,—yet, we cannot help believing and avowing that it appears to require, —like the clerical order,—more self-restraint and privacy as to *politics*, than the other vocations of life.

In all the modern states, where the administration of justice is a permanent function, it has been deemed indecorous and inauspicious in the members of the Bench to engage in the passing discussions and feuds, whether political or religious, which have a tendency to inflame the passions and warp the judgment, and of course to produce the bias of antipathy or prepossession towards individuals who may be, in their property or persons, subject to the active jurisdiction of the courts; and of these the number is necessarily indefinite, or, rather, it may be said to comprise all the community above a certain age.

The judge, it has been thought and asserted, should not expose himself to scenes and influences, which must cause him to regard the litigant with a favourable or

unfavourable eye, independently of the merits of the suit; and which present him to the suitor in a light other than as the impartial organ and representative of the law. No ground should be afforded for even an imaginary extraneous motive to favouritism. We have seen instances of apologies, made in prefaces to collections of poetry by Spanish and Italian judges, for the fact of their having so far departed from the solemnity and peculiar studies of their office, as to allow themselves to compose verses; a circumstance which we mention in order to illustrate the occasional rigour of the modern theory with respect to the abstract and impassive character of the judicial station. We would refer, moreover, to D'Aguesseau's Discourses on the Magistracy, for the ideas which have been entertained by the most enlightened, virtuous, and experienced observers, on the equanimity, dispassion, self-possession, gravity and inflexible rectitude, that should characterize judicature in every nation.

It is known to us all, from sad trials, that there are few possible contests and divisions into which American society could be thrown, calculated to engender so much ill-blood and so broadly to distort and discolour the mental vision, as the canvass for the choice of President; and it cannot be forgotten that cases of violence, prejudication and oppression have occurred on the American bench, which were plainly traceable to that source. There is, too, reason to suppose that the struggle between the advocates of the Administration and the partisans of General Jackson will wax hot and virulent, even far beyond the deplorable point which it has already reached. Hence, more strict forbearance is incumbent upon high functionaries, who have to decide on questions involving the personal interests and feelings of their fellow-citizens, and who seem to deprive *Justice* of half her inherent and ines-

timable value, beauty and grandeur, when they cease to be, in themselves, patterns of order, calmness, probity, and impartiality. We may be permitted to hint, in addition, without meaning to insist upon any aristocratic airs or distinctions for the Bench,—that various general circumstances, peculiar to the structure and habits of our society, combine to blend our judges individually with the mass; expose them to catch the vulgar sympathies and passions of the day; and divest them, in perhaps too great a degree, of the personal authority and rank, which many a sound republican has deemed important, if not essential, for the due efficacy of their honourable calling. Whatever course, therefore, tending to assimilate and desecrate them still more, can be avoided, should be with the utmost care.

Not being conversant with what passes in the tribunals, we cannot say what have been the effects of the practice of making appointments to the Bench from political considerations; but that practice would seem, *prima facie*, to conduce to the evil upon which we have thus ventured to animadvert, and to others of equal magnitude. Party politicians, preferred on account of their career and opinions, will not readily abandon the habit of full participation in the business of party, however incongruous it may be with their new position; or will not soon be able to see the incongruity. It is hardly too much to affirm, that the able, pure, and trusted administration of the civil and criminal codes, is the highest and dearest interest of our country; consequently, the judicial department should be filled with a view to that interest alone,—not for the remuneration or future benefit of any individuals; never from the number of those who would continue to aim at promotion *through politics*, wherever conspicuously used.

Juries ought not to be regarded as mere agents for bringing culprits under, or rescuing them from the penalties of the code, a more elevated and expanded office might be conceded to the institution, for the benefit of both individuals and society. In doubtful cases, and with a panel and court free from objection, its verdicts of acquittal should be received by the public as conclusive of innocence This would secure repose to all parties, avert ungracious and fruitless discussion prevent possible or probable injustice, and lessen the amount of that kind of superserviceable inquiry and crimination, of which there is always enough, and by which the amount of irritation and unhappiness is greatly increased There is reason, as well as benevolence in the principle that when a doubt of guilt exists, it should accrue to the accused, and few of our readers need be reminded of the adage—better that ninety-nine guilty should escape, than one innocent person suffer In the annals of jury trials, the instances are very numerous of innocence being at once or ultimately ascertained But the compensation of innocence thus arraigned and tried, is not in the mere rescue from the penal sanctions Where prevails a due estimate of honest fame,—a common sensibility to public opinion,—the acquittal, or final exculpation in any shape, possesses most importance so far as it clears character and restores tranquillity of spirit To deny it this effect, is to stint right and mercy—to make the judicial scheme work needless hardship—to beget a perpetual disquietude and an overwhelming despair, when individuals of even the best repute, and of stations held to be the most secure, are involved in accusations and appearances of crime by the profligacy of others, or the frequent and accidental concurrence of circumstances beyond human foresight or control

## RIGHT AND MIGHT.

RIGHT and physical power are not the same thing, and there is some other law in the state of nature, besides the will of a prevailing force:—It is not among the natural *rights* of man to enslave his fellow man; but that, on the contrary, personal liberty is one of those rights —States are moral, responsible persons, and subject, like individuals, to the law of nature, deriving from it their rights as well as duties.

The lexicographical definition of *right* is a *just* claim, and Johnson contradistinguishes it from *might* in one of his illustrations of the word Paley explains *right* to be a claim *consistent with the will of God* See the ninth and tenth Chapter of his Moral and Political Philosophy, for doctrines on this head which tally ill with the Missouri pretension "*Right*," says Grotius (B 1 C 1 L of W and P,) "is a moral quality annexed to the person, enabling him to have and do something justly " See his Preliminary Discourse, particularly on this point Puffendorf writes thus,

"*Moral power is that by which a man is enabled to do a thing lawfully and with a moral effect* which *effect* is, that the person exercising this power, shall lay an obligation on others to perform some certain business, which he requires, or to admit some action of his as valid, or not to stop and hinder it, or that he shall confer on others a license of doing or possessing something, which license they did before enjoy" (B 1 C 1 Law of Nature and Nations) see also his third B Ch 2 and C 5 see, too, Vattel's Preliminaries

Right is that moral quality by which we justly obtain either the government of persons, or the possession of things, or by force of which we may claim something as due to us. There seems to be this difference between the terms of power and right, that the first does more

expressly import the presence of the said quality, and does but obscurely denote the manner how one acquired it, whereas the word *right* does properly and clearly show that the quality was fairly got and is now fairly possessed.

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## GENERAL MISCELLANY.

The history of man, civilized or savage, shows that he has always exercised more injustice and cruelty towards his own kind, than towards any other part of the animated creation. We have just read an interesting work, an Account of the Interior of the Island of Ceylon, by Dr. Davy, in which the point is discussed whether the individuals of one of the proscribed *castes* of the inhabitants are obliged, in meeting those of the more favoured castes, not only to salute them with supplicating gestures and to move at once out of the way, but to prostrate themselves in order that the others may *walk over their bodies.* Such a practice as the last, Dr. Davy thinks would be incompatible with the notion of impurity attached to the touch of the proscribed (the Rhodees)—"This notion," says he, "is so firmly impressed on the minds of the privileged Singalese, that they have been known to refuse to obey the orders of the British government to make prisoners certain Rhodees suspected of a murder, observing, 'they could not pollute themselves by seizing them, but they would willingly shoot them at a distance.'" The whole contamination and guilt of the Rhodees, who are of the same origin, complexion and genius with the others, consist in their being the descendants of those Singalese who were punished by being made outcasts for continuing to indulge *in eating beef* after its use was prohibited by the sovereign!

If we had to train a candidate for the honours of romance or poetry, we should be inclined to set the gentleman or lady, first to a course of sound moral philosophy, —that they might learn to distinguish between true and spurious sentiment, and to detect and disrelish the numerous fallacies respecting virtue and vice, by which these are confounded or the latter substituted for the former, to the great injury of ingenuous and credulous youth, and the utter depravation of minds and hearts before half clouded by the mists of passion and sophistry. We should endeavour to teach the candidate that the worst enemy of another is the one who betrays him, by whatever means, into the least degree of guilt—that the evil done by those who palliate, gloss and dulcify crime and libertinism, and thus reconcile the world to licentiousness, is quite as great as that of the original perpetration. Sophisms with regard to the passions and dissolute example are extremely dangerous; they should not be mistaken for harmless exercises of ingenuity; they are easier in fact than just moral speculation and painting; they are most readily caught and repeated by the weak and vulgar, and they are therefore beneath the ambition or adoption of true genius, and odious to all true philanthropy.

Public speakers and writers too often throw out the phrases "misguided philanthropists," "humane zealots." If those who venture upon sarcasms or loose accusations, should be asked to designate the evil which the order of *philanthropists* have at any time done, they would, we believe, be much at a loss for *facts*. But the good which that order have actually achieved, and the additional benefits which they might have compassed for mankind, if they had not been blindly or selfishly opposed, could be

easily shown, though not in all the variety and extent. The amelioration of the general fate and treatment of the Indians and slaves in both Americas, the abolition of the slave-trade, the suppression of bondage in our free states, the propagation of Christianity among the Heathen—most of the foundations of charity and schemes for the rectification of social disorders,—are their work. No one great public convulsion,—no real misfortune to any classes of men,—no retrogradation of the human mind or human happiness,—can be fairly ascribed or traced to their impulse or instrumentality.

Sipping is a perilous habit in moral as well as physical matters. Only a taste of liquor, now and then, advances at length to deep potation. So, as to all fatal indulgences of the palate. Thus, generally, we first *sip* of the Circean cup of pleasure; ere long we drain it to the dregs. We may do by little what will undo us as completely as immediate excess—eat, drink, spend, gamble, play the libertine or the rogue. "But this once"—"merely a little at a time"—"a small filch,"—prudence or conscience yields because "there will be no great harm." Gradually, insensibly, or irresistibly, the great harm comes, and the *sipper* is a drunkard, profligate, scoundrel, vagabond. Many a man, given up to licentious books and the consequences, to sensual gratifications, dishonest practices, ruinous dissipation, by bad company and so forth, owes his fate to a mere 'taste," frequently or occasionally repeated.

We hate some persons because we do not know them, and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that

could not only gain our hearts, but conquer our prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendship. Thus, there are *truths* which some men despise, because they have not examined, and which they will not examine, because they despise. There is *one* single instance on record, where this kind of prejudice was overcome by a miracle—but the age of miracles is past, while that of prejudice remains.

"Thou never art so distant
From an evil spirit, but that thy oaths,
Curses and blasphemies pull him to thine elbow;
Thou never tell'st a lie, but that a devil
Is within hearing it. thy evil purposes
Are ever haunted; but when they come to act,
As thy tongue slandering, bearing false witness,
Thy hand stabbing, stealing, cozening, cheating,
He's then within thee."

It is an old maxim that governments, to be long preserved, must occasionally be drawn back to their first principles. This may be applied to the body social as well as politic,—to the entire commonwealth, of which the primitive spirit, dispositions, and moral philosophy and ends too often afford a contrast proper to mortify, alarm, and stimulate good citizens, at a period more or less distant from its establishment. In the vessel of state, after it has been long navigated, bolts are found to have been started, seams opened, rats and carbuncles multiplied, so that it is likely to founder ere very long, unless it be closely surveyed and energetically repaired. Our whole system, individual, social, moral, political, is exposed to similar relaxation, injury and peril. To know what we ought to be,—how far we have degenerated or deviated, and how we may durably flourish,—we

should be brought to remember our outset—our first doctrines, resolutions and aims, and to wind up and revivify the machine.

Among the Spartans, a *young* man who had bought an estate at great advantage, that is "made an excellent bargain," was called to account for it and *fined* in proportion to his gain. He was deemed guilty of injustice in buying a thing for less than it was worth, and thought too desirous of profit, "since his mind was employed in getting, at an age when spending is generally the chief desire and occupation." How opposite this practice and this view of things to the customs and sentiments of modern times! What father that does not, now, rejoice to find his son "a money-getting fellow;" that does not chuckle with him over a good bargain! The Spartans, we may presume, had no auctions nor Sheriff's sales, at which people assembled to get their neighbour's goods at the cheapest possible rate, when he was understood to be in the utmost possible pecuniary distress.

There is a trait in our nature which seems to be oftener exemplified in courts of justice than elsewhere, and particularly in large capitals. We allude to the concourse of persons passing their days in listening to trials, civil or criminal, in which they have properly no concern, and taking a deep interest in the issue, as it may affect others—entire strangers to them—while their own affairs are falling behind-hand, or hastening to ruin, through inattention. Hours all precious for important purposes, are thus strangely wasted; as they frequently are in the perusal of romances, of which the fictitious heroes engross a sensibility and time, due, and even indispensable to the business and families of the readers.

Too much of the old, stiff, quaint style of division and embellishment,—the laborious substitution of art for nature,—remains on this side of the Atlantic in laying out and finishing pleasure-gardens. In England, that "formal, dull, disjointed scene which was once called a garden," and the pride of which was eclipsed by any simple farm, has been renounced like the old full-bottomed periwigs, the towering and plastered head-gear, the enormous stomachers and court-hoops. We hope that picturesque gardens will be multiplied in our land, which furnishes locations as complete and diversified as any other region, —but we trust that very little use, comparatively, will be made of geometric skill, of the "line, plummet, and unfeeling sheers;"—that very little "sculptured foliage," quincuncial discipline, fantastic trimming, wooden statuary, "terrass mound uplifted," shaven yew, tonsile box, and their associate deformities, will ever be seen again.

No Europeans should bring to our country their political or religious quarrels, to be rendered the motive or occasion of public discord. Those who are not citizens violate, by so doing, the hospitality which they enjoy; those who have been naturalized, violate the spirit of our institutions, and are, in a manner, guilty of a breach of allegiance. The foreigner who has become an American citizen, should regard himself as born anew, and all his old political or religious party-fellowships as obliterated with reference to our political and social order, to which alone he should then look. A constant and considerable immigration of foreigners may be expected;—if they be suffered to transfer with them their inveterate feuds, their party-signals or epithets, and their festivals of mu-

tual provocation and defiance, we must be constantly exposed to fierce public tumults and sanguinary "disturbances."

In regard to "the direct admission of previous error," all moralists, all teachers of honour and duty, have treated it as obligatory in every case of public concern, and whenever the interests of others are involved. It has been made by men among the most illustrious in the annals whether of religion, patriotism, or literature; or intellect, reputation and virtue generally. The acutest mind and the purest heart conjoined, may fall into mistakes of doctrine and misconception of character. We cannot refrain from quoting here a note of Hume, appended to one of his Essays. "Some," he says, "of the opinions delivered in these Essays, with regard to the public transactions in the last century, the author, on more accurate examination, found reason to *retract* in his history of Great Britain. As he would not enslave himself to the systems of either party, neither would he fetter his judgment by preconceived principles and opinions; *nor is he ashamed to acknowledge his mistakes.* These mistakes were, indeed, at that time, almost universal in this kingdom."

By a moral life, by honourable dealings, by the faithful discharge of domestic duties, we give *every day* to God, though we may labour for the acquisition of money—that is, industriously acquire for ourselves or our children the means of comfortable subsistence. What divine goodness specially exacts for the sabbath, each individual must determine for himself according to his religious tenets, his own construction of the gospel, or the discipline of the church to which he belongs. Public worship, religious reading and discourse, private prayer and meditation, are

all excellent; let those practise them exclusively who believe them to be obligatory or advisable; but let others be free to act as they please, provided they keep within the bounds of public order and morality. When Christ said "A new commandment give I unto you, *Love one another*," he meant, we may presume, to include mutual toleration and forbearance.

It is the error of too many cotemporary tourists, to be lavish of insignificant details. They cannot bear to relinquish what has been once written;—they forget that they may do or note, for their amusement on the way, many little foolish things which should not be solemnly recorded; —that much which is good for a newspaper, or for the eyes of friends, who feel a particular concern in all that happens to them, may yet be unfit for a formal dispensation to the public, who care little for what they have eaten or drunk of common food and in the common way, or how they have been lodged, or whether they were fleeced or spared by innkeepers and stage-drivers.

Mr. Carter intimates censure on Eustace, for his prudery in wishing to devote to oblivion the dust of Boccaccio. Now, we humbly confess, that we like more this ultra sentiment than our traveller's ostentatious homage and lachrymation at the shrines of Byron, Rousseau, and Laura's Petrarch. *Morality* is the first consideration with reference to the welfare and dignity of mankind:—it is above any claim of genius to regret, and indeed, upon this incontestable principle, no regret is due to incurably dissolute genius: its departure is rather matter of rejoicing for true moralists and philanthropists, as that of the most active and efficient agent of vice. Petrarch's sonnets are innocuous in themselves: the com-

memoration of his love for Laura, according to his own sense of its guilty character, is the glorification of evil.

Adam Smith made a remark which is common to men of letters—that "of all the amusements of old age, the most grateful and soothing is a renewal of acquaintance with the favourite studies and favourite authors in youth." This shows the expediency of having, in youth, favourite studies and favourite authors.

Boileau wrote of George Scudery—

> Bienheureux Scudery, dont la fertile plume,
> Peut tous les mois sans peine enfanter un volume.

Scuderys are common among the novel writers of this day. A volume a month is not too much for most of them, and they rival the first Scudery in every other respect—their productions are forgotten in a time as short as the gestation.

In a certain lapse of time, things undergo so complete a change,—politicians are so huddled, shuffled, and intermingled, and their personal objects and position, and the situation and concerns of the country become so entirely and manifestly different,—that the old topics and badges of party must be abandoned as utterly preposterous and futile. It sometimes happens, fortunately, that at this epoch, real, superior abilities, and the loftiest, most comprehensive public virtue obtain the ascendancy, and get their due from the nation, in spite of old stigmas and fresh struggles of prejudice, selfishness or envy.

The ex-presidents may be the chamber counsellors or oracles of their country; ready to expound that constitutional law upon which their opinion or testimony is deemed important or decisive;—or private historiographers, deeming it their duty to record, with studious exactitude and

justice, the memorable facts and characters intimately known to them by peculiar opportunity,—or municipal auxiliaries and benefactors, lending the influence of their names and example, and their personal resources, to social concerns, to the arts and sciences,—or domestic patterns, causing their mansions to be regarded as shrines of tried public and private virtue, wherein the lamp of life, shedding a mild and genial lustre, would be suffered to expire with a wise and graceful resignation.

A foreigner who alights among us, driven by whatever cause from his own country, though even he may have passed the probation and the oath, may still be wholly superficial as to the moral soil—he may have established no personal interests here,—struck no roots,—he may remain foreign in heart and design. Disgust or quarrel with the institutions of his own country, and mere transition to ours for temporary security and subsistence, would not seem to be alone adequate titles to the implicit confidence of the people and government, to a full participation in all our political and civil advantages. We can imagine a *moral* as well as political birth-right, depending upon much more than those circumstances.

Bards do not lie under the obligation of rendering exact historical justice, but it may be remarked that, on most occasions, when reference is made to the aborigines as they were found by our forefathers, their ferocious and unceasing *mutual* hostilities are overlooked. Their condition, before the white man landed on these shores, was not one of fraternal amity and Arcadian beatitude. To prevent them from further destroying each other, was one of the first endeavours, as it was the obvious duty, of several of the bands of first European settlers. Wrong

enough, however, has been done to them, to excite the most indignant strain.

An English writer observes of the proceedings of party politicians in Great Britain—"those who either attack or defend a minister in such a government as ours, where the utmost liberty is allowed, always carry matters to an extreme, and exaggerate his merit or demerit, both in domestic and foreign management." This is the case wherever the press is free; we experience it excessively in the United States. The men in office and the candidates for office are treated as demi-gods or demons. All moderation or impartiality in representing their characters and acts, is deemed selfish neutrality—temporizing, treachery, and so forth.

Shakspeare has it—"No king so strong as to tie the gall up in a slanderous tongue." It seems to be the special vocation of a part of our race to "murder fame,"—to serve as leeches, or vampire-bats, upon national glory and the dignity of human nature. In every scene of public action, there may be one of these, who, to use the expressive language of the poet—

> "Devotes to scandal his congenial mind,
> Himself a living libel on mankind."

If only the base believed what only the base utter, all would be well; but unfortunately, the list of the credulous comprises too many who are respectable.

Gratitude has been defined *the memory of the heart.* This organ has the most certain and enduring power of recollection with reference to every object of its affections. There is no forgetfulness when there is a strong passion, or a lively interest. The memory of the oldest miser is

constant and complete in relation to his treasure; persons remarkable generally for absence of mind are still fully alive at all times to their pecuniary and domestic concerns; they never overlook what is due to them, or fail in calculation. This memory of the heart is to be observed in children in a remarkable degree.

All of us experience in ourselves frequent *fallibility;* all who are upright, find that they are liable to be suspected of obliquity:—self distrust, and mutual charity, and considerate examination, are the lessons which should be drawn from that experience. We believe it is settled that the hottest disputants are oftenest in error; the most abusive antagonists the greatest rogues, the patriots, bursting with heroic and proscriptive rage, exactly those who care least for the national weal, and most for their own personal aggrandisement.

Variety, change, transition, decay, renovation, *extremes* as man calls them, seem to be the order or routine of Nature yet he is never fully accustomed or reconciled to them,—he repines when he has indulged confident but vain expectation, he frets under disappointment, which is the fruit of reliance forbidden by all experience None of us, indeed, can make ourselves independent on the external world;—the poet has not gone too far in the fine passage—

"All natural objects have
An echo in the heart. This flesh does thrill,
And has connexion by some unseen chain
With its original source and kindred substance
The mighty forests, the proud tides of ocean,
Sky-cleaving hills, and in the vast of air,
The starry constellations; and the sun,
Parent of life exhaustless—these maintain

> With the mysterious mind and breathing mould
> A co-existence and community."

Able orators, like able generals, are liable to signal defeat. Among modern instances, Peter the Great, Frederick the Great, Archduke Charles, Duke Wellington, Napoleon, lost considerable battles. All but Wellington suffered total rout. It is much in favour of a commander, or an orator, that he ventures to wrestle with the most powerful enemy. A lofty spirit desires an antagonist of the highest order—

*Optat aprum, aut fulvum descendere monte leonem.*

The Abbé Sieyes once exclaimed in the National Assembly of France—"You wish to be free, and know not how to be just." Necker used to observe that every person of sense and reflection would ultimately discover that *morality* is in *the nature of things* and the sphere of wisdom; and his daughter, Madame de Stael, adds, that when we allow ourselves to do nothing that is unjust or immoral, we are sure to fall in with the natural and salutary course of things. It is a much older maxim, that in a free state, all illegality, all oppression, all violation of faith, however or against whomsoever exercised, is dangerous to general freedom,—recoils in one mode or other on the perpetrators and the institutions.

It has been remarked that the churlish and the avaricious never fail to find some reason why the indigent deserve their miseries. In general, no one can tell how much or how little misfortune is merited; all the particulars by which the character of each case of distress has been determined, cannot be known. The best rule or

example is that of Goldsmith's good man who forgot the vices of his destitute guests in their woe—

> "Careless their merits or their faults to scan,
> His pity gave ere charity began."

There should be no *winter* in the bounty of those who are able to give alms—Cowper describes charity as devising excuses where she might condemn, seeking the wretched out, and finding reward enough in the very offices of humanity

The very tender, the very romantic, like the very sublime, borders occasionally on the ridiculous Travellers should beware of being too refined or too obsolescent in their sentimentalizing and moralizing, and above all, avoid the appearance of systematic eruption whenever they reach the situations, such as Gray's church-yard, Julia's bosquet, or Laura's tomb, which are presumed to kindle naturally the enthusiasm of literati and dilettanti.

We might apply the aphorism "better late than never" to the act of one who gives when he can no longer enjoy or retain; but the credit of generosity is not due to him In some instances, estates are bequeathed for public purposes, merely from unfounded dislike or spite to relatives, or from the hope of obtaining thereby a more eligible lot in the next world, than a life of parsimony and selfishness in this, would authorize the dying man to expect. To live munificently, is far better than to die benevolently. Saint Martin, of Tours, who divided his cloak with the mendicant, earned more favour in Heaven, we apprehend, than any covetous accumulator of wealth could gain by testamentary charities True liberality implies some direct sacrifice,—expansive emotions of the heart,—the practice of contributing to the aid of others. In general,

the rich can do more, themselves, as benefactors, than almoners or executors can do for them.

The reviewer is, truly, sometimes a ruthless executioner; but, after all, it must be acknowledged, that the race of insipid authors would multiply beyond bounds, and grow interminable in nonsense, were it not for the salutary rigour which he occasionally exercises. A moderate number of these critics should be cherished, upon a principle like that which affords protection to certain species of birds, that by devouring particular insects, prevent their indefinite and noxious increase.

It is remarked of the Romans under the Emperors, by Tacitus, that they could bear neither entire slavery nor full liberty. This seems to be the case with most of the nations of the European continent. Absolute government they will not brook; free institutions they are not qualified to comprehend and enjoy. They grope for republicanism; they stumble; they plunge again forward; they wholly miss their aim; they will not crouch under despotism, but conspire, revolt, finding, however, no haven.

The enemies of Timotheus, the Athenian, ascribed all his military successes to *Fortune*, and had a picture drawn, in which he was represented asleep, and *Fortune* by his side taking cities for him in her net. Timotheus suffered much chagrin on this account, and on his return victorious from a certain expedition, observed to the people—"My fellow citizens, you must acknowledge that in this *Fortune* had no share." It is said that the goddess was piqued and the general *unfortunate* in all his enter-

prises afterward. This story is not without a moral for Christians. The latter should transfer to the real Disposer of Events the invocation with which the Romans opened some of their principal religious ceremonies:

"Great mother Fortune, queen of human state,
Rectress of action, arbitress of fate,
To whom all sway, all power, all empire bows,
Be present, and propitious to our vows."

Some public character has been described by an eminent writer as "a ready orator, a keen wit, and a most contemptible statesman." How often is this description realized in popular states! Another has been represented as exquisitely susceptible of vanity, yet indifferent to the public esteem; impatient of retirement, eager for notoriety, yet valuing money alone.

"Populus me sibilat; at mihi plaudo
Ipse domo, simul ut nummos contemplor in arca."

It is hard for a modest man to ask anything considerable of one, whom he takes to be obliged to him, lest he be thought to demand rather than to ask, to look upon it as a debt not as a kindness.

Nothing contributes more to real happiness and dignity, than a constant endeavour to estrange existence from merely sensual or animal pleasure. Religious meditations and exercises, the love and habit of refined reading and social intercourse,—the culture or indulgence of a taste for music, or any of the fine arts, for natural scenery, for physical or abstract science, the improvement and enlargement of the domestic affections; the pursuits of business or philanthropy, have all a most beneficial and sure tendency in that respect. An individual may, by a steadfast attention to the object, accom-

plish much more in spiritualizing his whole appetite and existence, than at first would be deemed *possible*.

It is Young we believe, who says—

"Praise is the salt that seasons right the man,
And whets his appetite for moral good.
Thirst of applause is virtue's second guard;
Reason the first, but reason wants an aid."

Let praise then be given; let the tribute be paid to desert;—but whatever may be offered should be entirely true in its application. Republican communities, especially, must be candid with themselves and the world; to adopt idols and invest them with fictitious attributes belongs to the barbarous or servile nations.—

The annual Exhibition of a Horticultural Society is one of the scenes which may be called the poetry of life. It refreshes and momentally refines our whole being in delighting our senses by the most brilliant spectacle and the richest fragrance from the bosom of Nature. No combination of objects could be better calculated to remind us of the beauties of Creation and the bounty of Providence. It is not science, nor the eye of taste, nor the palate of the imagination, which should, alone, be highly gratified with such a display, but also the spirit which looks with wonder and homage to the Divine source of all that is ornamental and grateful, and rejoices in whatever improves the abode, and excites, rewards, and exemplifies the innocent industry of our species.

Partial or local interests frequently adhere or cling to some great national object, and affect it as barnacles do a ship—render it unserviceable, or clog it so as to impede

or arrest its march. The first duty or proper endeavour of those who would accomplish a great public good, is to keep off or keep down the influence of such interest—or to combine them so as to destroy their individuality and separate action. A complicated machinery, or the use of various small and sinister springs, is not advantageous for the accomplishment of a design important for the national weal.

Under a republican government, complaints of the neglect or mismanagement of offices to which men are appointed as political partisans, are generally fruitless, however well founded. The appointing authorities must, for their own credit and purposes, sustain their elect, who are in every sense their protéges, through good and evil report. Abuses of trust may therefore be continued with a prospect of impunity as satisfactory as in the old monarchies.

The annals of the *Fine Arts* are rich in instruction, anecdote and character; ignorance of the names and monuments by which they are illustrated would be incompatible with all pretension to refined culture either of sentiment or intellect. Their principles, uses and trophies,—the endowments, studies and labours, which they imply,—form subjects of inquiry and contemplation, essential for the due improvement of taste and the highest philosophy and theory of human nature.

It is the duty of a journalist to submit to his readers *all* the considerations and facts, which he believes to be auxiliary to right judgment in any important case. Merely to chime with unreflecting, uninformed, or interested rhapsodists—merely to suggest what pampers the wishes

and hopes, however laudable, of enthusiastic spirits, is to betray one of the main purposes of a gazette, and to deal falsely and injuriously with the public mind.

According to Pliny, the great family of the *Fabii*, in Rome, derived their name from their skill in raising *beans*; as several other families of the greatest note were denominated from other branches of industry. Thus in modern times, the names of many opulent people, of much family pride, refer to the meanest trades exercised by some of their good ancestors. It is, after all, a better origin for them than the slaughter of their fellow creatures in the field of battle.

A splendid and classical fountain, a magnificent church, or some noble work of the chisel, strikes the eye, and compensates or recreates the imagination, in the midst of the grosser exhibitions and more unromantic bustle of trade. It was the policy and the taste of the refined nations of antiquity —almost every theatre or scene of public action, however coarse or humble, was consecrated in part, to the muses and the graces; the fancy was never left entirely to merely material or common-place images. Common art and trade were not, and are not to be under-valued—upon them we all chiefly depend—to them we owe all protection and esteem. but we may study elevating and refining contrasts without disparagement to any, and with general advantage.

Public spirit or patriotism is rather the steady display of moral energy than the casual impulse of mere physical or mechanical courage; and it is more unequivocally shown in the uniform tenor of benevolent and patriotic conduct, than in the splendid glare of some martial

achievement, to which a sense of honour or a love of glory, or the mere contagion of feeling, may have partially contributed.

What is legitimate and patriotic history? Not the exhibition of the conduct of one party alone, in the worst possible lights, both as to principles and motives; but a fair equitable survey of the proceedings of all parties, in the spirit of charity, and with due allowance for mutual provocation and temporary excitement. From deference and tenderness to the Republican polity, every true American would be exceedingly loath to prove, if he could, that any large portion of his countrymen ever desired the substitution of monarchical for our present institutions.

Fanatics are always more or less *enthusiasts;* but enthusiasts are not always *fanatics* or *visionaries;* enthusiasts have commonly warm hearts and generous tempers; fanatics only fanciful heads and bitter spirits. It is a remark of Addison, that "the worldlings ridicule everything as romantic that comes in competition with their present interest; and treat those persons as *visionaries* who dare stand up in a corrupt age, for what has not its immediate reward joined to it."

It was the boast of a philosopher that he dared to follow truth into her most secret haunts. A genuine, patriotic statesman prefers luminous truth to plausible misrepresentation; leans for support upon reason and public virtue alone; views all large and complicated questions on every side; postpones local and personal interests to the national weal; values more the possession or communication of just and enlightened opinions than the faculty of ready and specious discourse; and endea-

vours to be the best guardian of the constitution, as well as the noblest ornament of the government.

The conflicting spirits of good and evil belong to the mythology of the ancients, and the theology of the moderns, and have been themes of endless discussion. Voltaire treats the question in his usual vein of irony or levity: Parnell has adopted a more serious tone and salutary end in his well-known Hermit. Plutarch may be consulted for an interesting exposition of Zoroaster's theory of the two adverse divinities of good and evil,—Oramases and Arimanius; the one born of pure *light*, the other of palpable darkness; each perpetually counteracting and combating the other, but the fiend of evil destined to be overcome in the end, leaving mankind in a state of perfect happiness and sublimed or *ethereal* existence. There are some fine passages with regard to the Persian creed and the permission of evil, in the first volume of that beautiful work, the "Athenian Letters."

It is related that some easy friend of the late Lord Castlereagh asked him why he did not promote merit: "because," answered his Lordship, in an honest mood, "*merit* did not *promote* me." The anecdote is probably apocryphal, but it conveys a true lesson. Those occupants of high places who are conscious that they do not deserve them, cannot duly estimate superior desert, and naturally treat all patronage as *spoil*. So far as the able and honest discharge of public functions is important for the public weal, it is of moment to have in the dispensers of office, men capable of discriminating nicely and impartially the claims of candidates, and fully impressed with the nature of their grave and delicate trust. Favouritism, intrigue, personal interest, or bold importunity, will pre-

vail, when the discernment, patriotism, scrutiny and resolution required in a President do not decide.

Letters and Science were considered as in necessary and mutually advantageous union, by the ancients. Although the Muses presided respectively over several departments of knowledge: some over Poetry and History, others over Dialectics, Geometry and Astronomy; yet they were all deemed inseparable sisters, forming one hallowed choir. Homer and Hesiod invoke all of them in their poems—Pythagoras sacrificed to them all, in gratitude for his famous mathematical discovery. Aristotle excelled in every science and every branch of literature. Xenophon was at once the orator, historian, savant, statesman, military leader, and man of the world. The profoundest of the Grecian philosophers were poets; the greatest of the Roman statesmen and generals were scholars and philosophers.

AGRICULTURE is an extensive science, resting on fixed principles, and intimately connected with many branches of knowledge and various mechanical arts. When properly and liberally taught, which is very far from being done in the ordinary practice, it tends to form, expand, and enrich the mind in every sense; it is an excellent, we might say the best discipline for the body; it is equally so for the understanding and heart. It is eminently to be preferred as part of the training of the boy, to whatever functions he may be destined.

A great moralist has said—"Every man's good conscience is a thousand swords." It is best to live down the calumnies of malice and the judgments of ignorance. If we possessed the power to shoot all libellers, we doubt

whether we would use it; any more than we would exterminate any race of seemingly noxious reptiles, if we could do so. We would not venture to interfere thus far with the economy of Divine Providence, who has willed, in the plenitude of his wisdom and goodness, that there should be calumniators as well as venomous plants and insects and ferocious birds and beasts of prey.

If the poet who describes Heaven itself as surveying with pleasure the scene of "a brave man struggling in the storms of fate," has not been thought extravagant, we may, without license, point at the spectacle of a brave nation struggling for independence and civil liberty, with the mercenary host of a league of despotic potentates, as one entitled to the deep concern and warm admiration of the civilized world.

The spirit of benevolence is excellent in itself: it is the more noble and beautiful when widely comprehensive and remotely prospective; it is not, indeed, infallible in its designs and calculations, and in some instances it is more romantic than judicious; yet it has, in general, a peculiar sagacity which, connected with its earnest industry in collecting information and means, entitles it to special deference.

The editors of newspapers should refer to each other, only in their professional capacity; as simple individuals, they can be of no importance in the eyes of the community; what they write, can have value and weight, or be marked by the reverse, only from its intrinsic character of truth and reason, or of inaccuracy and fallacy: in justice they can be considered as publicly responsible only for their public course.

"A great condition of life," says Seneca, "is a great servitude." Nowhere is this aphorism more applicable than at Washington. Extreme anxiety, perpetual vigilance, hard work, ruinous expense, manifold responsibility, malicious or vulgar reproach, are all incident to the higher stations. Let the ambitious man read, in the excellent prose essays of Cowley, the papers of that great poet and moralist on Liberty and Greatness.

"Opinions," says Mr. Burke, "as they sometimes follow, so they frequently guide and direct the affections." We cannot long love the principles to which we profess to be devoted, while we accustom ourselves to rejoice at the triumph of such as are fundamentally opposite.

Sophisms with regard to the passions and dissolute example are extremely dangerous; they should not be mistaken for harmless exercises of ingenuity; they are easier in fact than just moral speculation and painting; they are most readily caught and repeated by the weak and vulgar, and they are therefore beneath the ambition or adoption of true genius, and odious to all true philanthropy.

In reference to some cases, we may enlarge the adage—"He is a wise man who speaks little," saying—He is a wise man who *writes* little. It is a very easy thing to scribble, as it is to jabber; but those who indulge their pens unlimitedly expose themselves to various evil, equally with the exorbitant talkers. A practised writer, or speaker, full of pithy matter, may be allowed, on important occasions, to deliver voluminous discourses. To others, frequent copiousness is not permitted, any more than mediocrity to versifiers—*Non Dii, non homines*, &c.

Sound principles never perish, through what channels soever they may pass, or however applied. "Truth is truth to the end of reckoning"—saith Shakspeare. We might cite the well-known maxim of Cicero, *Opinionum commenta,* &c. Just doctrine which, alone, satisfies exigencies,—which is indispensable for the preservation of institutions—may be placed among the *naturæ judicia* —the essential truths and relations of things—which time and use revive and ratify.

There is a positive, direct pleasure in paying tribute to an upright character, a moral life and a patriotic career, which we would not forego for any consideration. Private worth is to be earnestly celebrated when it is associated with official eminence; it is the best public fund, and as it abounds or diminishes, the republic decays or thrives.

Shakspeare was wrong in the general purport of his lines—

> "What's in a name? That which we call a rose,
> By any other name would smell as sweet."

The odour of sanctity, the fragrance or the offensiveness of doctrine and conduct, wealth, honours, frequently depend on a name.

There is an unthinking multitude, and a multitude who think weakly, superficially, or awry. The notions and speculations of the latter, may be as mischievous as the arbitrary or passive reception of the opinions of others by the former. Swift describes a class of men whose "essentialities are very superficial," but who carry a gloss and have a plausible tone, which make them pass for oracles.

A privileged man. He claims a privilege of systematic inconstancy; a privilege of prevarication; a privilege of contradiction; a privilege of vilification; a privilege of not only changing his conduct, but the principles of his conduct, and all his sympathies and affections, whenever it suits his occasions or caprices.

On no occasion is the maxim of Burke to be overlooked —"If ever we ought to be economists even to parsimony, it is in the voluntary production of evil." That illustrious moralist referred to the production of evil, for the sake of some benefit; but it never occurred to him that evil was to be tolerated and risked, merely because it might be counteracted or ultimately remedied.

Great statesmen, and men who have transacted *civil business*, with most honour and authority, have usually been polite scholars and philosophers; witness Pericles, Scipio, Cicero, Cato, Brutus, Marcus Antoninus, Sir Thomas More, Sidney, Raleigh, Temple, Grotius, De Witt, Turgot, Pitt, Fox, Canning, and many others.

An *anti-doctrinaire* at Paris says of the Duke de Broglie, French Minister of State for Foreign Affairs,—"Few men are better informed than M. de Broglie; few men, perhaps, of better intentions or more intrinsically worthy and amiable. Yet I know of no man so generally detested." This may be the representation of prejudices merely; but the case is not impossible. Widely-extended and deeply-rooted party spirit is always accompanied by much injustice to individuals. Some of the noblest patriots that ever lived were literally stoned to death or torn in pieces.

If men would permit their minds, like their children, to associate freely, if they would agree to meet one another with smiles and frankness, instead of suspicion and defiance, the common stock of wisdom and happiness would be centupled. Probably, those very two men who hate each other most, and whose best husbandry is to sow burrs and thistles in each other's path, would, if they had ever met and conversed familiarly, have been ardent and inseparable friends.

Selfish and designing homage to rank and power often employs the most preposterous language of idolatry; a witless or venal spirit is incapable of nice touches and ingenious recital in the work of glorification; it daubs unsparingly; it invents or adopts what exposes the objects to ridicule and disparagement. Young, the poet, has well described a "blockhead's flattery" as the worst *defamation;* and the incense of courtiers and place-hunters as a withering vapour.

One of the noblest exertions of public spirit is to promote the union of parties, to forget party jealousies and interests at the season of public danger, and even to cast away the bands of party connexion, when it is no longer distinguished by moral principle nor identified with the national weal.

Public spirit is something very superior to mere party feeling, which in itself is so far from implying the absence of selfishness, that it frequently originates in selfish motives, and terminates in contracted views of private advancement.

When audacity and grossness are united with a splen-

did exertion of poetical power, they are much the less likely to offend even the best moral sense, in the case of readers who have a relish for literary excellence. Besides, audacity in religious and philosophical opinions, often succeeds of itself with weak and enthusiastic minds, just as it does in the practical affairs of life.

Generous sentiment and sound policy teach, that we should be even more tender of the reputation of the eminent strangers who fought and bled for our liberties, than of the fame of our native worthies.

Moral influences, in the case of nations as well as individuals, may, in the end, more than counterbalance temporary losses and difficulties. A timorous and merely selfish policy tends to destroy all the finer springs of thought and action—it precludes self-respect and incurs universal contempt: it may disarm a people even more perilously than when they disband fortifications, and break up the channels of their revenue.

Character should be held as sacred as the person or the purse. The diffusion of calumny, for hire, is at least as reprehensible as it is from a different motive, since it works the same degree of injustice and injury. A merely mercenary assassin incurs, indeed, more contempt, than he who stabs reputation or life, under the influence of the malignant passions.

The greatest criminal in the eye of the law of judges, of juries, and of the community, is, properly, he whose *general career or pursuit* is the worst,—that is, involves the most mischievous alternative—the chance of frequent sanguinary outrage; and not the person who perpetrates a

single enormity, however nefarious. Thus, the highway robber by profession may be treated as the most atrocious of culprits. His hand is always raised against the purse and person of his fellow-citizen.

It is an old maxim that the greatest glory of a free-born people, is to transmit that freedom to their posterity. The clearest and strongest obligation of the naturalized American, from what land of bondage soever, is to preserve for his children and his adopted nation, those institutions which give him the dearest objects of his heart—civil and political equality, and the fair fruits of all his faculties and means.

Argument may be most efficaciously pursued without personalities. Those public writers who employ personal invectives in controversy, are virtually among the worst enemies of the freedom of the press. They render the expression of an honest opinion dangerous, or exceedingly irksome, by making defamation its consequence;—they allow such liberty as he would who should say to another—"You are free to take that path; it is your right—but if you do it I shall bespatter you without stint, or endeavour to thrust you into the mire."

Happy those who have *useful* employment that excludes all anxiety about the clouds or the winds; who have a bright retreat within their dwellings, their offices, their laboratories, their sphere of *work* whatever it may be, and above all, in their own minds and tempers, from the influences of a gloomy atmosphere, and the intrusion of the *Blue Devils*—abominable imps, which, if often harboured, raise an everlasting mist.

## SENTENCES.

According to the Chinese theory, the difference between sycophants and upright ministers at court, is this—"those who, awed by the power and station of His Majesty, submit implicitly to his opinion and will," are the sycophants; the others, such as "pertinaciously reason points with His Majesty, and refuse submission, when they believe him to be wrong." A good distinction even for a republican.

A noble Italian was persecuted as an atheist, for having published a treatise to prove that Heaven has more inhabitants than Hell. Some of our contemporary divines are as ready to anathematize this doctrine as were the theologians of the 16th century. It is dreadful to think that the *elect* are more numerous than the *reprobate!*

What a pregnant lesson is contained in the common beginning of epitaphs, *hic jacet*, *here lies*, &c. Beneath,—putrescent flesh, or bones, or ashes, whatever may be the magnificence of the tomb, or however exalted or powerful may have been the defunct! Dust to dust; ashes to ashes.

It suits well persons who are properly criticised and unable to make defence as to the substance or essence of the case, to fasten upon inadvertences or seeming injustice in the form of criticism, and to endeavour to bring into disrepute the rectitude of the censor. This stratagem covers a forced retreat.

Philopœmen, says Plutarch, was persuaded that learn-

ing ought to conduce to action and not to be considered as mere pastime and an useless fund for talk. This idea falls within the general maxim—

> "Virtue, if not in action, is a vice,
> And when we move not forward, we go backward."

It was said of Bayle that *he read much by his fingers;* meaning that he had the art of distinguishing that which is most curious and important in a book without the trouble of a regular minute perusal. Such an art is particularly desirable at an era when the press is incalculably prolific.

The best way to secure reputation, is not by a proud defiance of public opinion, but by guiding our actions in such a manner, as that public opinion may, in the end, be securely defied by having been previously respected and dreaded.

Let those whose station and talents entitle them to assume the lead in public affairs, pursue an enlightened and magnanimous policy, allaying the heats of faction, and making the ends of party and the claims of personal friendship, subservient to the general good.

We should endeavour to poetize our existence; to keep it clear of the material and grosser world. Music, flowers, verse, beauty, natural scenery, the abstractions of philosophy, the spiritual refinements of religion, are all important to that end.

Liberty is a boon which few of the European nations are worthy to receive or able to enjoy. When attempts to give it have been vainly made, let us, before we speak of them, inquire whether they were practicable.

Fraser, relating the manners of Persia, in his "Travels," says—"If a man voluntarily assumes an unpretending position in society, for example a low seat in an assembly, this very act of diffidence, instead of raising him in their eyes, only marks the degree of estimation in which he is to be held in future; the more he yields the more he is trampled upon. A bold assertion of superiority is seldom questioned." But, in what country is there a different order of things. Those who push themselves forward, with or without merit, have almost everywhere the best chance. The mountebanks ascend the stage and occupy the front, and pass for the first of the *dramatis personæ*.

To play the philosopher well in a romance if not everywhere else, it is necessary to be sententious, natural, and above all, ethically sound.

No literary reputation could withstand the operation of a daily press, were its unavoidable lapses imputed to ignorance in the writers for it. A sagacious critic will distinguish; and a liberal one will trace apparent blunders to their true source.

That invisible divinity, Fortune, is cursed daily or hourly for disappointments, and would have been torn in pieces innumerable times, had she been tangible.

We should keep acknowledged evil out of the way of youth and its fealty; as we would avert frost from the blossom, and protect vegetable or animal life of any kind in its immaturity, from perilous exposure.

Maxim for a Republic.—Let the cause of every single citizen be the cause of the whole; and the cause of the whole be that of every single citizen.

Real sympathy and gratitude show themselves, not in words and pageants, but acts, sacrifices, which directly afford "comfort and consolation."

Let none of us cherish or invoke the spirit of religious fanaticism:—the ally would be quite as pestilent as the enemy.

An editor, to be perfect in his office, should be like Milton's being—

"All head, all eye, all ear,
All intellect, all sense."

The following is a grateful and salutary, though not always a practicable rule—

"Mix with your grave designs a little pleasure,
Each day of business has its hour of leisure."

Every *compromise* is improper in itself and ultimately mischievous, by which a sound principle or theory is sacrificed, or the complete triumph of such principle or theory prevented.

When a charge is to be made, it is the rule of candour and honesty to come out at once roundly with the facts, and the evidence upon which they are believed to rest.

If Solon condemned the man who should remain neuter in the little party disputes of his country, what must be thought of him who, through timidity or indifference, refuses to take part in questions that are to decide the future condition, perhaps of all mankind!

The Eastern politicians never do anything without the

opinion of the astrologers on the *fortunate moment.* They are in the right, if they can do no better; for the opinion of fortune is something towards commanding it.

True state-wisdom is shown in the calculation of chances, the regular maturation of plans, and the improvement of opportunity.

It is only commerce that can completely exclude the spectacle of listlessness in some considerable part of the population of a large city. The demon of *ennui* stalks abroad in the most brilliant capitals of pleasure, and even of science.

"Nothing," says a late writer, "deserves our admiration so much as characters of *principle.*" To be *amiable,* only requires good nature and indifference. Weakness has a better chance for it than virtue. What this age wants are examples of *firmness* and consistency: the friends of Liberty in particular, should say to themselves, "*in ea tempora natus est, quibus firmare animum expediat constantibus exemplis.*"

Considering the vice, the slander, the infirmities, the mutilations, the poverty, which prevail in the world, happy are they who leave it in mature years, without having suffered loss of character, the bitterness of penury or severe physical ills.

Earnest projectors, passionate votaries, are always impatient of contradiction or doubt. The philosopher in Johnson's Rasselas wondered at the folly of all dissent from his transcendental notions.

We should never inquire into the faith or profession, religious or political, of our acquaintance; we should be satisfied when we find usefulness, integrity, beneficence, tolerance, patriotism, cheerfulness, sense and manners. We encounter every day really good men, practical Christians, and estimable citizens, belonging respectively to all the sects and classes.

The question of a sound *currency* is connected with the whole circle of pecuniary interests,—with the stability of fortunes,—the just measure of private gain,—the morality of business transactions, and the fairness of their results,—and we might add, with the preservation of social order.

There is nothing, however good in itself, which may not be converted into "stuff," by making a jumble of it, and interpolating trash; and there is no journalist who may not be represented as inconsistent, no allowance being made for difference of times and circumstances, and the just and vivid impressions of particular periods and events.

How splendid the distinction to be the best among the virtuous and the first among the great; and how true the remark, that *good* men are alone *free*: the wicked universally *slaves!*

It has been made a question whether power really changes the disposition, or only displays the native badness of the heart, and in what degrees the same individual may be at once ***insolent*** and ***servile.***

Love, as an affection that studies and prefers the welfare of another, deserves esteem and success;—as a blind

impulse or torrent of *selfishness*, that stops not at treachery or the infliction of any distress, it earns scorn and disappointment.

Some intimacies necessarily destroy others. Social intercourse should be subjected to no restraints except those of decorum. It should be an affair of inclination, convenience, and mutual good will; with the observance of established forms, but the omission of punctilios and apologies.

One of the best expedients for reading with advantage—for perpetuating useful matter in both the memory and judgment—is to seize a subject when contemporary occurrences endue it with special interest.

Cicero maintained that a belief in the immortality of the soul and a future state of rewards and punishments, is indispensable for true public virtue; for the steady sacrifice of private interests and passions to the public good.

At times, prevailing opinion becomes superstition, or epidemic fanaticism, and then it is in vain to move against the current. The emission of a general truth, incidentally, is all that can be done with any benefit, under such circumstances.

Spurious condolence gives a false and mischievous direction to some of the most salutary and beautiful affections of our nature. The poet Young has said rightly—

"The *selfish* heart deserves the pain it feels"

Religion may be made a trick of party, as it has been often made a trick of state; and that delusion may be-

come as serious a public calamity or shame, as any other moral malady.

It is not impunity, as to person and purse, that emboldens imitation, and disgraces the country, so much as impunity with respect to formal exposure by name, general reception, and apparent repute.

A question of constitutional law is not a subject of *intuition*. It is not a case of instinctive moral sense. An enlightened judgment, a superior sagacity, special studies, and an impartial spirit, are the proper agents for its determination.

St. Philip Nerius was such a *lover of poverty*, that he frequently prayed that God would bring him to that state as to stand in need of a penny, and find nobody that would give him one. The last part of the prayer would be infinitely more improbable than the first for any human being, in most civilized countries of the present age. Less proneness to charity than generally prevails, might reduce greatly the number of the very poor.

It is well observed that good morals are not the fruit of metaphysical subtleties, nor are good political constitutions or salutary government. Abstractions and refinements are far from being enough for human nature and human communities.

In the Roman states there is said to be a party which extols the reigning Pope, whoever he may chance to be, as the most learned of men and the wisest of rulers. In what country, having a chief, whether elective or hereditary, is there not always a party that chants a similar hosanna?

Exclusive appellations, favourable or invidious, often have a singular effect. The same things spoken or done by persons who bear them respectively, produce credit for one description and odium for another;—or pass with impunity, or occasion an outcry, according to their success.

Truth should never be sacrificed to *nationality;* but it is a sort of treason to decry unjustly indigenous productions, exalting at the same time those of a foreign country, without due examination or real grounds—to pretend national mortification in cases to which the opposite sentiment is due. Good, instructive literature and general politics need, in our country, liberal treatment in every quarter. They are subject to obstacles and disadvantages enough, without precipitate, sweeping, quackish opinions.

The wisdom of Old Age is to Youth what the waning moon is to the early traveller in an unknown and bewildering path. Our own sad experience is not often as efficacious for our benefit, as the admonition of authority which we are accustomed to respect.

It would be well for those who have a propensity to avarice, to impose upon themselves the obligation of some periodical act of liberality. This would operate for the heart and character, as a fontanel or medical issue does for the body. Salutary practice, persevered in with resolution, will correct moral or physical tendencies of an evil and unworthy nature.

In general, we consider as advantageous everything which tends to promote meetings for athletic exercises or

social hilarity in the neighbourhood of cities, when temperance and decorum are likely to be observed. They are far preferable, for health, morals and cordiality—for the refreshment of the spirit, the expansion of the heart, and the invigoration of the frame—to town night-clubs or mere tavern dinner parties.

It is the language of a great authority that "the appetite of justice is easily satisfied, and best nourished with the least possible quantity of blood,"—and it has been ever observed that "the execution of one man fixes attention and excites awe, while that of more at a time dissipates and weakens the effect."

Resentment or revenge may be gratified, but character can never be vindicated or brightened by personal violence. This excess, when perpetrated with the advantage of comparative youth and bodily vigour, upon old age, or weakness, is liable to the suspicion of cowardice besides the charge of brutality.

The effusions of genius, or rather, the most successful manifestations of what is called talent, are often the effects of distempered nerves and complexional spleen, as pearls are morbid secretions. How much of his reputation for superiority of intellect did not Mr. J. Randolph owe to his physical ills and misanthropic spirit!

The more the heart is exercised in the domestic affections, the more likely it is to be sympathetic and active with regard to external objects.

The poor need good advice and bland admonition, nearly as much as they do actual pecuniary contributions.

Prejudiced minds naturally suppose invidious meanings.

Enthusiasm may betray the best understandings. All men are liable to delusions.

Foul words and foul juice may fall on the proper object, but they can never proceed, properly, from respectable sources.

Neutrality is practical *indifference;* impartiality, active justice.

All truth is bitter to those against whom it operates.

It is not merely what is rare, but what is at the same time morally impressive, and productive of beneficial emulation, that should be sought for the amusement of the public.

Cicero said of Cato—"Happy Marcus Portius, of whom no one durst ask an unreasonable thing." Happy the Republic to whose Presidents and Governors the same felicitation could be addressed.

Are not the different degrees of moral worth and intellectual proficiency the only really important distinctions among mankind? This estimate of things, however, is very far from being the practical one in any country. Fortune, place, the power of serving, or gratifying in particular modes, are everywhere treated as deserving of more honour and attention. The homage is small that is paid to mental culture and the social and domestic virtues in humble or powerless stations.

We are inclined to deem that politician, whether in Great Britain or France, the truest patriot, who maintains the character expressed in the prosaic distich:

> "In *moderation*, placing all his glory,
> Not quite a Whig, and yet not quite a Tory."

There is no universal, *abstract* law that the voice of the majority is the general will; it is the constructive general will only when there has been a regular organization by common consent; and as such only can it be obligatory.

To treat with unmerited indignity or neglect one whom you have laid under obligations, is almost as bad as ingratitude on the other side.

It is wise to do with the utmost kindness of manner a favour which you see to be inevitable, unless, indeed you fear to encourage a future or frequent application.

It is difficult to live long and remain in good humour with your species. Hence, benevolence in old age is most to be esteemed.

There are some human tongues which have two sides, like those of certain quadrupeds—one, smooth; the other very rough.

Restraints laid by a people on itself are sacrifices made to liberty; and it often shows the greatest wisdom in imposing them.

Write as wisely as we may, we cannot fix the minds of men upon our writings, unless we take them gently by the ear.

Never disclose your projects, great or small, when disclosure is not necessary—silence enables you to change or abandon them, according to your convenience or inclination, without incurring the charge of fickleness or irresolution.

—Omnes
Admonet, et *magna* testatur voce—

The voice of knowledge and wisdom from the lips of patriotism travels far and wide, and strikes upon the reason and conscience of multitudes.

Diogenes, in his tub, was as proud as the vain-glorious Alexander. Even in the United States, your common brawler against aristocracy is, for the most part, the most intolerant and conceited of real aristocrats.

*Fanaticism*, in fact, is not confined to questions of religion and human rights; all may be called *fanatics* who are *visionaries*—who cherish wild notions and deal in fanciful speculation, even in politics.

Candour, is to be always admired, and equivocation to be shunned; but there is such a thing as supererogation, and very bold and ingenuous avowals may do much more harm than good.

How seldom is it that we can say of a contemporary speech—"Everything in it is clear and sound; succinct, not sterile; concise, not poor; full without superfluity; easy without negligence."

It is an old saying that it is no small consolation to any one who is obliged to work to see another voluntarily

take a share in his labour: since it seems to remove the idea of the constraint.

It would be well to allow some things to remain, as the poet says, "behind eternity;—hid in the secret treasure of the past."

No *finger* is so familiarly used or more frequently abused than that of God. Bigots constantly undertake to point it, and even very worthy men are apt to snatch at it on unworthy or trifling occasions.

Injustice is generally in the end a lighter evil to the sufferer than the worker.

Moral courage relates—not to the preservation of personal integrity alone—but to the promotion or protection of the public weal.

True public spirit is not merely zeal for the welfare of community, but zeal tempered with discretion, impelled by benevolent motives, and directed to a virtuous end.

Genius ought to be content with its proper sphere and power:—its dignity and efficiency require that it should keep aloof from all vulgar and selfish turmoil; its true offspring will protect it from final detriment.

Let reason combat error; but let us not suppress opinion. Truth cannot be ultimately injurious; the vindication of a sound cause must strengthen it; there will be no dearth of champions.

A prudent man ought to be guided by a demonstrated probability not less than by a demonstrated certainty.

Men of wit have not always the clearest judgment or the deepest reason.

Do not be deterred from openly espousing the cause which you deem a right one, by the apprehension of any man's displeasure. Be content with the favour of a *few*, if you cannot obtain that of *many* but by sacrificing your opinions and power of doing good on important points.

Too much care cannot be exercised in the distribution of posthumous honour. To bestow it where infamy may be due, is to set aside an important means of control over human conduct, and to destroy a security of no mean price against the misuse of power and opportunity.

The citizens of this Republic do, or should, profess to owe at home, no special courtesy, to bear no special kindness or deference, to *monarchial* titles, or insignia of *nobility*. The maxim here is, "Act well your part, there all the honour lies."

The perusal of books of sentiment and of descriptive poetry, and the frequent survey of natural scenery, with a certain degree of feeling and fancy, must have a most beneficial effect upon the imagination and the heart.

The true Fortunatus's purse is the richness of the generous and tender affections, which are worth much more for felicity, than the highest powers of the understanding, or the highest favours of fortune.

# LESSONS BY QUOTATION.

## FROM THE OLD ENGLISH DRAMA.

Memoranda from Shakspeare.—Borrowing dulls the edge of husbandry.

When clouds are seen, wise men put on their cloaks.

Superfluity comes sooner by white hairs, but competency lives longer.

Hold it cowardice to rest mistrustful where a noble heart hath pawned an open hand in sign of love.

Our very eyes are sometimes, with our judgments, blind.

We cite our faults that we may hold excused our lawless lives.

All places that the eye of heaven visits, are to a good man, ports and happy havens.

Oh, how bitter a thing it is to look into happiness through another man's eyes.

An honest man is able to speak for himself, when a knave is not.

The labour we delight in, physics pain.

When levity and cruelty play for a kingdom, the gentlest gamester is the soonest winner.

Headstrong liberty is lashed with woe.

Beware of entrance into a quarrel, but being in, bear it so that the opposer may beware of thee.

In religion, what damned error, but some sober brow will bless it and approve it with a text.

Let still the woman take an elder than herself; so wear she to him.

A woman impudent and mannish grown, is not more loathed than an effeminate man in time of action.

What worst, as oft hitting a grosser quality, is cried up for our best act.

He that loves to be flattered is worthy of the flatterer.

A jest's prosperity lies in the ear of him that hears it.

How often, even in a republican country, when a public functionary betrays his trust, can we not say after a certain William Shakspeare,

"The name of Cassius honours this corruption,
And chastisement doth therefore hide its head."

Ford's extraordinary piece entitled "The Sun's Darling, a Moral Masque," in which the seasons and the great luminary are so ingeniously and elegantly personified, The final speech of the Sun, which closes the play, possesses great moral as well as poetical beauty.

"Here, in this mirror,
Let man behold the circuit of his fortunes:
The season of the Spring dawns like the Morning,
Bedewing Childhood with unrelish'd beauties
Of gaudy sights: The Summer, as the Noon,
Shines in delight of Youth, and ripens strength
To Autumn's Manhood; here the Evening grows,
And knits up all felicity in folly:
Winter at last draws on the Night of Age;
Yet still a humour of some novel fancy
Untasted or untried, puts off the minute
Of resolution, which should bid farewell
To a vain world of weariness and sorrows.
The powers, from whom man does derive his pedigree
Of his creation, with a royal bounty
Give him Health, Youth, Delight, for free attendants
To rectify his carriage: to be thankful
Again to them, man should cashier his riots,
His bosom's whorish sweetheart, idle Humour;
His Reason's dangerous seducer, Folly:
Then shall, like four straight pillars, the four Elements
Support the goodly structure of mortality;
Then shall the four Complexions, like four heads
Of a clear river, streaming in his body,
Nourish and comfort every vein and sinew,
No sickness of contagion, no grim death
Or deprivation of Health's real blessings,

Shall then affright the creature built by Heaven,
Reserv'd to immortality. Henceforth
In peace go to our altars, and no more
Question the power of supernal greatness,
But give us leave to govern as we please
Nature and her dominion, who from us
And from our gracious influence, hath both being
And preservation; no replies, but reverence!
Man hath a double guard, if time can win him,
Heaven's power above him, his own peace within him."

The following picture, truly historical, of the luxury and extravagance of the rich Romans, is drawn by Ben Jonson in his "Cataline."

"It doth strike my soul,
And who can 'scape the stroke, that hath a soul;
Or but the smallest air of man within him?
To see them swell with treasure, which they pour
Out in their riots, eating, drinking, building,
Ay, in the sea! planing of hills with valleys,
And raising valleys above hills! whilst we
Have not to give our bodies necessaries.
They have their change of houses, manors, lordships;
They buy rare Attic statues, Tyrian hangings,
Ephesian pictures, and Corinthian plate,
Attalic garments, and now new found gems,
Since Pompey went for Asia, which they purchase
At price of provinces! the river Rhasis
Cannot afford them fowl, nor Lucrine lake
Oysters enow: Circei too is search'd,
To please the witty gluttony of a meal!
Their ancient habitations they neglect,
And set up new; then, if the echo like not
In such a room, they pluck down those, build newer,
Alter them too; and by all frantic ways,
Vex their wild wealth, as they molest the people,
From whom they force it! Yet they cannot tame,
Or overcome their riches! not by making
Baths, orchards, fish pools, letting in of seas

Here and then there forcing them out again
With mountainous heaps, for which the earth hath lost
Most of her ribs, as entrails; being now
Wounded no less for marble, than for gold!!!

The healthy and the wise will, at the fine seasons, follow the advice of the old dramatist Massinger—

"—rise before the sun,
Then make a breakfast of the morning dew,
Served up by Nature, on some grassy hill:
You'll find it nectar."

How beautiful and impressive is the sentiment of the same author—

"Look on the poor,
With gentle eyes, for, in such habits, often,
Angels desire an alms."

The old dramatist *Ford*, makes *Autumn* speak thus—

"Whate'er the wanton spring
When she doth diaper the ground with beauties,
Toils for, comes home to Autumn: Summer's sweats
Either in pasturing her furlongs, reaping
The crop of bread, ripening the fruits for food,
Autumn's garners house them. Autumn's jollities
Feed on them: I alone, in every land,
Traffic my useful merchandise; gold and jewels,
Lordly possessions, are for my commodities
Mortgag'd and lost: I sit chief moderator
Between the cheek-parch'd Summer and the extremes
Of Winter's tedious frost; nay, in myself
I do contain another teeming Spring."

The same poet assigns the following language to Winter—

"Do not scorn
My age; nor think if I appear forlorn,

I serve for no use: 'tis my sharper breath
Does purge gross exhalations from the earth;
My frosts and snows do purify the air
From choking fogs, make the sky clear and fair:
And though by nature cold and chill I be
Yet I am warm in bounteous charity.
And can, good sirs, by grave and sage advice
Bring you to the happy shades of paradise."

In one of Shirley's plays—The Coronation—an attendant addresses a dethroned heroine thus—

Madame, you are too passionate, and lose
The greatness of your soul with the expense
Of too much grief, for that which Providence
Hath eas'd you of, the burden of a state
Above your tender bearing—"

To which the Princess answers—

"Thou art a fool,
And canst not reach the spirit of a lady
Born great as I was, and made only less
By a too cruel destiny.
*Above our tender bearing!* What goes richer
To the composition of man, than ours?
Our soul's as free and spacious, our heart's
As great, our will as large, each thought as active,
And in this only man more proud than we,
That would have us less capable of empire:
But search the stories, and the name of queen
Shines bright with glory, and some precedents
Above man's imitation."

A *Smoker* in one of Ford's plays, sings these verses—

"They that will learn to drink a health in hell,
Must learn on earth to *take Tobacco* well.
For in hell they drink nor wine, nor ale, nor beer,
But fire and smoke and stench as *we* do here."

The subjoined picture of *Hell*, is drawn in one of old Ford's dramas—

"There is a place
(List daughter) in a black and hollow vault,
Where day is never seen; there shines no sun,
But flaming horror of consuming fires;
A lightless sulphur, chok'd with smoky fogs
Of an infected darkness; in this place
Dwell many thousand thousand sundry sorts
Of never-dying deaths; there damned souls
Roar without pity; there are gluttons fed
With toads and adders; there is burning oil
Pour'd down the drunkard's throat; the usurer
Is forced to sup whole draughts of molted gold;
There is the murderer for ever stabb'd
Yet can he never die; there lies the wanton
On racks of burning steel, whilst in his soul
He feels the torment of his raging lust," &c.

In Ford's fine tragedy of *Perkin Warbeck*, this impostor marries, as pretender to the English crown, Katherine, a princess of Scotland. When he is taken, and exhibited in London, in the stocks, she still clings to him with language very different from that which could be ascribed to the Empress Maria Louisa, the wife of Napoleon, when her husband was dethroned and proscribed.

"Oh, my lov'd lord! can any scorn be yours
In which I have no interest? Some kind hand
Lend me assistance, that I may partake
The infliction of this penance. My life's dearest,
Forgive me: I have staid too long from tendering
Attendance on reproach."
"Yes, when the holy churchmen join'd our hands
Our vows were real then; the ceremony
Was not in apparition, but in act.
***Be what these people term thee:*** I am certain
Thou art my husband: no divorce in heaven
Has been sued out between us; 'tis injustice

For any earthly power to divide us.
Or we will live or let us die together."

In Ben Jonson's play of *Sejanus*, the following noble lines are spoken by an old Roman. God grant that it may never be just to allude to them when the worthies of our Revolution and their descendants are compared!

"'Tis not the times are changed; the men,
The men, are not the same: 'tis we are base,
Poor, and degenerate from the exalted strain
Of our great fathers. Where is now the soul
Of god-like Cato? He that durst be good
When Cæsar durst be evil and had power,
As not to live his slave, to die his master?
Or where's the constant Brutus, that being proof
Against all charm of benefits, did strike
So brave a blow into the monster's heart
That sought unkindly to captive his country?
O, they are fled the light! Those mighty spirits
Lie rak'd up with their ashes in their urns,
And not a spark of their eternal fire
Glows in a present bosom; all's but blaze,
Flashes and smoke, wherewith we labour so,
There's nothing Roman in us. nothing good,
Gallant or great: 'tis true what Cordus says,
'Brave Cassius was the last of all that race.'"

Among the different kinds of madness mentioned by the old writers is *lycanthropia*, when men conceive themselves to be wolves. The following description of it is given by *Webster* in his fine tragedy of the *Duchess of Malfy*.

"*Pesc.* Pray thee; what's his disease?
*Doctor.* A very pestilent disease, my lord,
They call it *lycanthropia.*
*Pesc.* What's that?
I need a dictionary to it.

*Doctor.* I'll tell you—
In those that are possess'd with it, there o'erflows
Such melancholy humour, they imagine
Themselves to be transformed into wolves;
Steale forth to church-yards in the dead of night,
And dig dead bodies up: as two nights since
One met the Duke, about midnight, in a lane
Behind St. Marke's church, with the leg of a man
Upon his shoulder: and he howled fearfully,
Said he was a woolffe; only the difference
Was, a woolves skin is hairy on the outside,
His on the inside: bad them take their swords
Rip up his flesh and try."

Ben Jonson thus *Englishes* the Latin maxim, *si populus vult decipi, decipiatur*—

"Why methinks, Sir, if the honest common people
Will be abused, why should they not have their pleasure
In the believing lies well made for them."

The same lively satirist thus illustrates the character of a miser—

"A wretched rascal that will bind about
The nose of his bellows, lest the wind get out
When he's abroad."

The following quotations of old verse will be found to comprise useful hints—

"O, how much
Those ladies are deceived and cheated, when,
The clearness and integrity of their actions
Do not defend themselves, and stand secure
On their own bases!"

"Competent means
Maintain a quiet bed; want breeds dissention
Even in good women."

"There was never yet
But shame and scandal in a victory,
When the rebels unto reason, *passions*, fought it."

"True constancy
Raised on a brave foundation, bears such palm
And privilege with it, that where we behold it,
Though in an enemy, it does command us
To love and honour it."

The following lines from Ben Jonson's "Staple of News," would form a good inscription for an Athenæum:

"'Tis the house of Fame, Sir,
Where both the curious and the negligent,
The scrupulous and careless, wild and stay'd,
The idle and laborious, all do meet
To taste the cornucopiæ of her rumours,
Which she, the mother of sport, pleaseth to scatter."

We might well apply to Washington, Ben Jonson's paraphrase of the noble character which Paterclus draws of Cato—*Homo virtuti simillimus et per omnia ingenio diis quam hominibus propior.*

"He was a man, most like to virtue; in all,
And every action, nearer to the gods,
Than men, in nature; of a body as fair
As was his mind; and no less reverend
In face than fame: he could so use his state,
Tempering his greatness with his gravity,
As it avoided all self-love in him
And spite in others."

The following *libel* upon *wives* is found in an old English play—

"There be some
That in their husband's sicknesses have wept
Their pottle of tears a day; but being once certain
At midnight he was dead, have in the morning
Dried up their handkerchiefs, and thought no more on't."

A lady despatching a love-letter—from an old play—

"She kiss'd the letter first
O'erlooked the superscription: then let fall
Some amorous drops; kiss'd it again, talk'd to it
Twenty times over, set it to her mouth,
Then gave it me, then snatch'd it back again,
Then cry'd 'Oh my poor heart!'"

Self-respect is a sure protection. Nothing is more just, even in Shakspeare, than the advice of Polonius to his son—

"This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not be false to any man."

How often is the meaning of this passage of Ben Jonson, illustrated in other walks of life than the clerical?

"Hood an ass with reverend purple
So you can hide his two ambitious ears,
And he shall pass for a cathedral doctor."

FROM OTHER SOURCES.

Churchill thus apostrophizes, in his Duellist, a disbeliever in a future state.

"Thou daring infidel! whom pride
And sin have drawn from reason's side;
Who, fearing his revengeful rod
Dost wish not to believe a God;
Whose hope is founded on a plan
Which should distract the soul of man
And make him curse his abject birth;
Whose hope is, once return'd to earth
There to lie down, for worms a feast,
To rot and perish like a beast," &c.

GOOD ADVICE ABOUT ADVICE.

"Good brother, let your reprehension, then,
Run in an easy current, not o'er high
Carried with rashness, or devouring choler;
But rather use the soft persuading way,
Whose powers will work more gently, and compose
The imperfect thoughts you labor to reclaim;
More winning than enforcing the consent."

How few of the Christian denominations are there who do not believe or preach that they alone are "the heirs of the covenant!" The erudite Dr. Parr used to say—"He deprecated those prejudices and passions which exasperated individuals and religious communities upon controverted points of doctrine, not always placed within the grasp of the strongest intellect, nor always profitable unto salvation."—"We should consider ourselves," he added, "not merely as members of this church or that sect, nor even as citizens of the world, but as parts of the Universe; not merely as heirs of God, but as co-heirs with millions and millions of creatures endowed with the same faculties which we have, and destined to the same beneficent ends."

An ingenious *Latin* logogriphe.

Cortice sub gelido reserant mea viscera flammam.
A capite ad calcem resecare ex ordine membra
Si libeat, varias assumam ex ordine formas:
Spissa viatori jam nunc protenditur umbra;
Nunc defendo bonos, et amo terrere nocentes;
Mox intrare veto; sum denus denique et unus.
Unica si desit mihi cauda, silere jubebo.

(*Silex:* the successive amputation of each letter gives *ilex; lex; ex; x;* and taking away only the last letter, *sile.*)

An ingenious *French* logogriphe.

Nous sommes deux amiables sœurs,
Qui portons la même livree
Et brillons des mêmes couleurs.
Sans le secours de l'art l'une et l'autre est paree;
La fraicheur est en nous ce qu'on aime le plus.
Sans marquer entre nous la moindre jalousie,
L'une de nous sans cesse a le dessous,
Et plus souvent encore l'une à l'autre est unie.
Nous nous donnons, dans ces heureux instants,
De doux baisers tres innocents,
Jusqu'au moment qui nous separe.
Alors, et cela n'est pas rare,
On voit, pour un *Oui*, pour un *Non*
Se detruire notre union;
Mais l'instant qui suit la repare.

(The word is *lips*.)

Homer does not mention that Achilles dragged the dead body of Hector three times round the walls of Troy. He says only that it was dragged along before the walls. But Virgil has it—

"Thrice round the Trojan walls Achilles drew
The corpse of Hector whom in fight he slew."

What Virgil authorizes is no "vulgar error," and his account is adopted in the classical dictionaries. An editor observes that he does not know where Virgil got his information, and that he could wish to defend Achilles against this *thrice* wanton charge of savage brutality. Virgil, perhaps, had in his mind Achilles' chase of Hector round the walls—

"Enough, O son of Peleus! Troy has view'd
Her walls *thrice* circled, and her chief pursued."

And also, the conduct of Achilles the day after the killing of Hector—

"There as the solitary mourner raves
The ruddy morning rises o'er the waves:
Soon as it rose, his furious steeds he join'd
The chariot flies and *Hector trails behind*,
And *thrice*, Patroclus! round thy monument
Was Hector dragg'd, &c.

Here, we think, is a charge of *thrice* wanton savage brutality as heavy as that of Virgil.

"Short speeches," saith Lord Bacon, "fly about like darts, long and curious speeches are as fit for dispatch as a robe and mantle with a long train is for a race." "In great places," saith the same, "the standing is slippery, and the regress is either a downfall, or, at least, an eclipse, which is a melancholy thing. Men will not retire when it were reason to do so, but when they are impatient of privateness even in age and sickness, which require the shade; like old townsmen, that will be sitting at the street-door, though thereby they offer age to scorn."

The general hint meant to be conveyed in the following lines of Crabbe, may not be lost upon all aspirants.

"Hapless the lad whose mind such dreams invade,
And win to verse the talents due to trade.
Curb then, O youth! these raptures as they rise,
Keep down the evil spirit, and be wise;
Follow your calling, think the Muses foes,
Nor lean upon the pestle, and compose."

It is justly said by the author of the Travels of Anarcharsis that the truly barbarous age is not that in which there is the greatest ferocity of manners, but that in which there is the most hypocrisy in sentiment. "Le siecle véritablement barbare n'est pas celui où il y a le plus de férocité dans les mœurs, mais celui où il y a le plus de fausseté dans les sentimens."

Bolingbroke says—"Neither Des Cartes in building new worlds, nor even Newton, in discovering the true laws of nature, felt more intellectual joys than he feels who is a real *patriot*, who bends all the force of his understanding, and directs all his thoughts and actions, to the real good of his country."

We remember a profound remark of Madame de Stael, which seems to us to be confirmed by the events of every succeeding day—"*Bizarre destinée de l'espece humaine, condamnée à rentrer dans le même circle par les passions, tandis qu'elle avance toujours dans la carrière des idées.*" "Strange destiny of the human species,—to be drawn back into the same circle by *the passions*, while it constantly advances in the career of ideas." Progress by intellectual improvement—relapse by the infirmities of our moral nature. Proud boast of perfectibility—manifold evidence of the reverse.

The following passage of the life of Caius Marius, relative to one of his battles with the *Cimbri*, illustrates in a forcible manner the horrors of war and barbarian ferocity.

"The greatest and best parts of the enemy's troops were cut to pieces on the spot;—those who fought in the front fastened themselves together, by long cords running through their belts, to prevent their ranks from being broken. The Romans drove back the fugitives to the camp where they found the most shocking spectacle. The women standing in mourning by their vehicles, killed those that fled; some their husbands, some their brothers; others their fathers. They strangled their little children with their own hands, and threw them under the wheels and horses' feet. Last of all, they killed themselves. We are told of one who was seen flung from the top of a wagon, with a child hanging at each heel. The men, for want of trees, tied themselves by the neck, some to the horns of the oxen, others to their legs, and then pricked them on, that by the starting of the beasts

they might be strangled or torn in pieces But though they were so industrious to destroy themselves, above sixty thousand were taken prisoners, and the killed were said to have been twice the number.

We might well suppose that allusion is made to steam-navigation, in the following lines of Homer's description of the fleet of King Alcinous, in the Odyssey.

"So shalt thou instant reach the realms assign'd,
In wond'rous ships, self-moved, instinct with mind;
No helm secures their course, no pilot guides;
Like man intelligent, they plough the tides,
Conscious of every coast and every bay
That lies beneath the sun's all-seeing ray.
Tho' clouds and darkness veil th' encumber'd sky,
Fearless through darkness and through clouds they fly,
High tempests rage, high rolls the swelling main,
The seas may roll, the tempests rage in vain," &c.

How mellifluent and beautiful the following stanza, from Wiffen's translation of Jerusalem Delivered.

"Low accents, plaintive whispers, groans profound,
Sighs of a people that in gladness grieves,
And melancholy murmurs float around,
Till the sad air a thrilling sound receives,
Like that which throbs amidst the dying leaves,
When with autumnal winds the forest waves;
Or dash of an insurgent sea that heaves
On lonely rocks, or locked in winding caves,
Hoarse through their hollow aisles in wild low cadence raves."

We cannot recollect the lines of Milton, which elevate the human spirit more than these—

"This is true glory and repute, when God
Looking on the earth, with approbation marks
The just man, and divulges him through Heav'n
To all his angels, who with true applause
Recount his praise."

The thirty or forty succeeding verses of the *Paradise Regained* are magnificent, and a most impressive lesson for the seekers or admirers of false fame and spurious felicity.

All European political history, especially that of the free governments, furnishes complete examples of the truth of the poet's lesson—

"O breath of public praise,
Short-lived and vain! oft gain'd without desert,
As often lost, unmerited: composed
But of extremes: Thou first beginnest with love
Enthusiastic, madness of affection; then
(Bounding o'er moderation and o'er reason)
Thou turn'st to hate, as causeless and as fierce."

Darwin, more than forty years ago, predicted the triumphs of the steam-engine, in the following strains:

"Soon shall thy arm, unconquered steam, afar
Drag the slow barge, or drive the rapid car;
Or on wide, waving wings expanded bear
The flying chariot through the fields of air;—
Fair crews triumphant, leaning from above;
Shall wave their fluttering kerchiefs as they move,
Or warrior bands alarm the gaping crowd,
And armies shrink beneath the shadowy cloud."

Well has the poet exclaimed—

"O summer friendship
Whose flattering leaves, that shadow'd us in our
Prosperity, with the least gust drop off
In the autumn of adversity!"

The value of real and stable friendship is scarcely overrated in the following lines.

"Could we contract the choice of Nature's plenty
Into one form, and that form to contain

All delicates, which the wanton sense
Would relish, or desire to invent, to please it,
The present were unworthy for to purchase
*A sacred league of friendship!*"

How common are the associations of "jeerers," the "coveys of wits," of whom you may say—

"They are so truly fear'd, but not belov'd
One of another, that no one dares break
Company from the rest, lest they should fall
Upon him absent."

A strong metaphorical description—

"I am so worn away with fears and sorrows
So *winter'd* with the tempests of affliction,
That the bright sun of your life-quick'ning presence
Hath scarce one beam of force to warm again
My spring of comfort."

There is much truth in the following lines of one of our old poets.

"—— —— He
That kills himself to avoid misery, fears it,
And, at the best, shows but a bastard valour
*This life's a fort committed to our trust*,
Which we must not yield up till it be forced,
Nor will I.—He is not valiant that dares die,
But he that boldly bears calamity."

"I know of no function," said Mr. Wyndham, "requiring to be discharged under a sense of more solemn obligation than that which relates to the adjudication of national honours; these are claims not to be decided by a personal and momentary feeling, but by a strict and impartial examination of the merits of the case."

A President may now repeat, with additional feeling and truth, the verses of the old poet—

> "The power to give, creates us all our foes;
> Where many seek for favour, few can find it:
> Each thinks he merits all that he can ask;
> And disappointed, wonders at repulse;
> Wonders awhile, and then sits down in hate."

### A DIFFIDENT LOVER.

> "He only sees her, sighs, and sacrifices
> A tear or two—then vanishes."

### AN OLD TRICK.

> "And that he may seem witty,
> Let him be furnished with confederate jests
> Between him and his friend, that, on occasion,
> They may vent them mutually."

In a letter which the venerable Dr. Holyoke wrote after he had reached his one hundredth year, he says—"As to the *passions*, I need not tell you that when indulged, they injure the health; that a calm, quiet self-possession, and moderation, in our expectations and pursuits, contribute much to our health as well as our happiness, and that anxiety is injurious to both."

Dr. Southey, in his Sermons, mentions thus the *Lamentations of Jeremy*.

"One would think that every letter was wrote with a tear; that every word was the noise of a breaking heart—that the author was a man compacted of sorrows, disciplined to grief from his infancy, one, who never breathed but in sighs, nor spoke but in a groan."

The same preacher said of the various religious and political denominations of his time—"There is a *papacy*

in every sect or *faction;* they all design the very same height or greatness.

*Burke* has paid a formal tribute, in one of his most elaborate productions, to the art of dancing. "Dancing," he observes, "in its improved state, makes part of the entertainment of the wise, of the education of the most virtuous, and refines the manners of all civilized people, without corrupting the morals."

How beautiful the image in these lines:

> "Yon hanging cliff that *glasses*
> His rugged forehead in the neighbouring lake."

And thus, to represent the mischief of vehement calumny—

> "When winds and storm
> Drive dirt and dust on banks of spotless snow,
> The purest whiteness is no sure defence
> Against the sullying foulness of that fury."

There is a sentence of Cicero of which the import is well worth study and reflection on the part of all noisy and empty declaimers *Nihil tam furiosum est quam verborum, vel optimorum, inanis sonitus, nulla subjecta scientia aut sententia.*

*The Pro and Con.*—Socrates ab adolescentulo quodam consultus—uxorem duceret, an se ab omni matrimonio abstineret, respondit; utrum eorum fecisset, acturum penitentiam. *Hic* te, inquit, solitudo, hic orbitas, hic generis interitus, hic hæres alienus excipiet. *Illic*, perpetua sollicitudo, contextus que aularum, incertus liberorum eventus.

"To be attached to the sub-division, to love the little platoon we belong to, in society, is," says Burke, "the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country and to mankind."

An old character to be fitted to a modern party politician.

"Crassus often changed sides, and was neither a warm friend nor an implacable enemy. On the contrary, he frequently gave up either his attachments or resentments indifferently, when his interest required it; insomuch that in a short space of time he would act either in support of or opposition to the same persons and doctrines."

Dr. Beattie has put into the mouth of Dr. Johnson this sentence—"That man will not write paltry tales who can write anything better; and he who can write nothing better will write nothing good." The two-fold authority is strong.

Roscoe remarks that "it is much safer, in general, to speak of the contents of books positively than *negatively*, as the latter requires that they should *first be read*." Hence so much general praise of books.

"The shallowest understanding, the rudest hand," says Mr. Burke, "is more than equal to the task of pulling down and destroying. Folly and rage can dilapidate more in half an hour, than wisdom, deliberation and foresight can build up in many years."

Happy the thriving members of the lucrative professions—happy the useful and substantial citizen that can say—

"Who's in or out, who moves the grand machine,
Nor stirs my curiosity, nor spleen,

Secrets of State no more I wish to know,
Than secret movements of a puppet-show," &c.

It is said of one of the first writers of Queen Anne's time—"He kept the best company of the age in which he lived—a thing not less necessary to make a polite writer, than a well-bred gentleman."

The modern *Waltz* is merely the old dance, the *Lavolta*—

"Where arm in arm, two dancers are entwin'd,
And whirl themselves with strict embracement round," &c.

CONSOLATION FOR THE PARTIES TO A FAMOUS DUEL.

—"Some poet will
From this relation, or in verse or prose
Or both together blended, render us
Ridiculous to all ages."

It was well observed—"When you say of a book that it has many faults, that decides nothing. I do not know by this whether it be execrable or excellent."

"He who declares himself a party-man, let his party profess the most liberal sentiments, is a registered and enlisted slave: he begins by being a zealot and ends by being a dupe."

Kant, the famous metaphysician of Germany observes—

"Perhaps in all human composition there is no passage of greater sublimity, nor amongst all sublime thoughts any which has been more sublimely expressed, than that which occurs in the inscription upon the Temple of Isis, (the Great Mother—NATURE,)—'*I am whatsoever is—whatsoever has been—whatsoever shall be:—and the veil which is over my countenance, no mortal hand has ever raised.*'"

"Other Romans," says the historian of Scipio, "were proud of their country;" but this Roman thought, not

without reason, that, besides, his country should be proud of him, and he accordingly bore the freedom of being questioned as a criminal by his fellow citizens with impatience and disdain.

Dr. Aikin used to say that nothing is a greater obstacle to the production of excellence, than the power of producing what is *pretty good* with ease and rapidity.

A good address to all magistrates, including the smallest—

"With a firm and skilful hand
Mayest thou uphold the laws; and keep them ever,
Above the proud man's violence, and within
The poor man's reach."

"From one Greek and two Roman authors," said Parr, "I have learnt more upon the principles of evidence than any Chief Justice could ever extract from Gilbert's Treatise."

Almost every man may have an occasion to repeat the couplet of La Fontaine—

"Rien n'est plus dangereux qu'un imprudent ami,
Mieux vaudrait un sage ennemi."

"The way," says Jeremy Taylor, "to judge of Reilgion is, by doing our duty, and theology is rather a divine life than a divine knowledge."

"I observe cheerful poverty," observes an eminent author, "with respect; and so will every one *whose poverty is not seated in their mind.*"

Perhaps the true devise of all good citizens is in the exclamation—

"If Rome be served and glorious, careless we
By whom—"

Whatever may be the decision of the critical world, the artificers of verse have their full internal consolation, according to Pope—

"In vain, bad rhymers all mankind reject,
They treat themselves with most profound respect;
'Tis to small purpose that you hold your tongue,
Each prais'd within, is happy all day long."

Dr. Burney, in his celebrated *History of Music*, says, speaking of Dr. Pepusch: "In one of my early visits to this venerable master, very early in life, he gave me a short lesson which made so deep an impression upon me, that I long endeavoured to practise it: When I was a young man," said he, "I determined never to go to bed at night till I knew something, that I did not know in the morning."

There is a curious quarto volume, by the traveller Burckhardt, consisting of Arabic Proverbs, which he gathered at Cairo, and translated and explained. They have entertained us, as they illustrate the manners and customs of the modern Egyptians. We select a few of them as specimens.

"If God purposes the destruction of an ant, he allows wings to grow upon her,"—which means that the sudden elevation of persons to stations above their means or capacities, may often cause their ruin.

"The captain of the ship loves thee, wipe thy hand on the sail" He who is favoured by government, or the people, may do anything with impunity.

"Like the idiots, tie a turban of straw round thy head, but do not forget thy engagements." Play the fool as much as thou wilt, but observe thy promises and contracts.

"The wise with a wink, the fool with a kick". (are taught to understand.)

"Throw him into the river, and he will rise with a fish in his mouth." Said of a lucky or highly fortunate person.

"The tongue of the wise is in his heart—The heart of the fool is in his mouth."

"The dream of the cat is all about the mice." "Strike the innocent, that the guilty may confess." A pretty judicial maxim. It is related that in an intricate law case, the Kadhy caused a person avowedly innocent to be bastinadoed. When the poor man complained, the Kadhy declared that he beat him merely with the hope that whoever was the real culprit might be induced to confess *out of compassion.*

"Scarcer than the nose of the lion." Said of a rare thing, because it is difficult to take a lion by the nose. "A mouth that prays and a hand that kills." Hypocrites.

"They said to the mouse, 'take these two pounds of sugar and carry this letter to the cat;' 'the fee is good enough (she replied), but the business is tiresome.'" "If a blow were to fall from heaven, it would not light on anything but his neck:" said of the unfortunate.

"If I should find my friend in the wrong, I reproach him secretly; but in presence of company, I praise him."

"People resemble still more the times in which they live, than they resemble their fathers." The general state of society, its notions and manners, have more influence upon man than education, or the example set by his parents. Too true.

"He who eats alone, chokes alone." "They said to the wolf,—for what art thou following those poor little sheep; he replied,—the dust upon which they tread is good for my poor little eyes." "One said,—O slave, I have bought thee;—that is thy business, the slave replied. But wilt thou run away?—that is my business, he answered." "The value of each man consists in what he does well." "A decent public woman, rather than an indecent honest woman." "The merit belongs to the beginner, should even the successor do better." "He fled from the rain, and sat down under the water-spout."

END OF VOL. I.